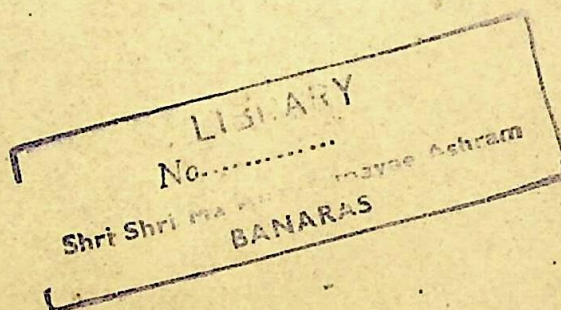


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# A Basic Grammar of Modern Hindi



ENGLISH VERSION



GOVERNMENT OF INDIA  
MINISTRY OF EDUCATION & SCIENTIFIC RESEARCH  
1958

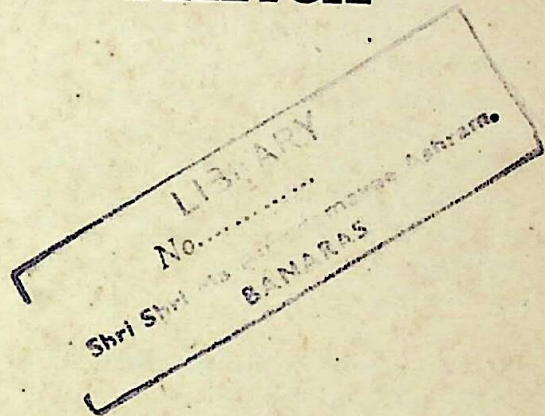




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**PREFACE**

BANARAS

With the country's increasing awareness of the importance of scientific studies, it is necessary that language studies should also receive due attention and should be approached from a fresh angle. In the field of grammar it is particularly advisable to free our approach from the dead-weight of traditional methods which are not applicable, and it should take note of the recent researches in the field. Traditional grammars of many modern Indian languages have suffered from the fact that they have tamely followed the grammatical pattern of the associated classical languages and this has been a hindrance in their free development and has vitiated their approach.

With the declaration of Hindi as the official language of the Indian Union and with the consequent encouragement that its study is receiving throughout the country, the need for a grammar faithfully reflecting its real nature and treating the subject in accordance with the latest methods of language study has become urgent. To meet this need, the Government of India set up a Committee in 1954 which was directed to prepare a syllabus for such a Hindi Grammar. The Committee worked for about a year and it has produced a treatise which embodies the required syllabus. It has paid particular attention to the following points :—

1. In pronunciation, a definite differentiation has been made between sounds which have come into Hindi from Sanskrit, and those which are specifically its own. The leading part which the tongue plays in pronunciation has been particularly emphasized. Traditional grammars have tended to neglect this aspect. The phonetic mechanism of sounds like  $\ddot{r}$  ( $r$ ) and  $\ddot{r}h$  ( $rh$ ) has also been explained in detail since these sounds present the greatest difficulty to the new learner.
2. A special chapter has been devoted to Hindi accent which was hitherto neglected.
3. Grammatical phenomena peculiar to Hindi such as the verbal gender, the use of the post position "ने" etc., have been explained in a manner calculated to cause the least amount of difficulty and confusion to the new learner.
4. The complexities of inflections have been greatly simplified by reducing the inflectional cases only to two, *viz.*, the direct and the oblique.
5. Grammatical terminology has been greatly simplified and, wherever possible, readily intelligible expressions have been substituted for the difficult and confusing classical names *e.g.*, आप and आता forms respectively for optative and conditional moods.
6. Special attention has been paid to the structure of Hindi words on the basis of which all grammatical forms are made.
7. The difference in the use of अनुस्वार as distinguished from that of अनुनासिक has been fully elucidated.



8. In the case of Sandhis, those which are peculiar to Hindi alone have been fully explained.

It is hoped that individuals and institutions will find suggestions of value in this Grammar. The Committee will, however, welcome comments relating to the approach and treatment of the subject, particularly as this is the first attempt of its kind and the possibility of errors of omissions and commissions cannot be ruled out. In the light of such suggestions it may be possible to improve it in future editions.

**K. G. Saiyidain**  
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# A BASIC GRAMMAR OF MODERN HINDI

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## CHAPTER I

### The Alphabet

1. The Hindi Language, in common with Marathi, Nepali and many north Indian dialects, is written in the Nāgarī (or the Deva-nāgarī) script which is also the accepted all-India script for Sanskrit.

2. The Alphabet consists of 11 vowels and 35 consonants, as follows :—

(a) Vowels :

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

*Note* (i) ‘ ’ (Anusvāra) and ‘ : ’ (Visarga) are often included in the list of vowel-letters (and are usually written as अँ and अः ). But, so far as Hindi is concerned, they are consonants. See below under (d) and (e).

(ii) अ, आ, ओ, औ, are also written as अ, आ, ओ, औ. The former are now recognised as the standard forms.

(iii) The forms इ, ई, उ, ऊ, ए, ऐ, are some-times written as अि, अी, अु, अू, अे, अै, See § 32 (ii).

(iv) The vowel ऋ occurs only in Sanskrit words borrowed into Hindi.

(v) The Sanskrit vowels ऋ and ॠ do not occur in Hindi. (ॠ does not occur even in Sanskrit !).

(b) Consonants :

क *ka*, ख *kha*, ग *ga*, घ *gha*, ङ *ṅa*,  
च *ca*, छ *cha*, ज *ja*, झ *jha*, ञ *ña*,  
ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ण *ṇa*,  
त *ta*, थ *tha*, द *da*, ध *dha*, न *na*,  
प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*,  
य *ya*, र *ra*, ल *la*, व *va*,  
श *śa*, ष *ṣa*, स *sa*, ह *ha*,  
ड *ṭa*, ढ *ḍha*.

*Note* (i) An अ *a* is inherent in each consonant-letter. See § 28 f.

(ii) झ is also written as ञ, ण as ण, ल as ल, श as श.

(iii) ड, ङ, ण and प occur only in Sanskrit words borrowed into Hindi. (Even in Sanskrit, ड, ङ and ण never occur in the beginning of a word; and ड and ङ never occur by themselves—they are always combined with a following consonant.)

(c) The sign ~ (Candra-bindu) placed above a vowel (अँ, औँ etc.) indicates that the vowel is nasalized (‘Anunāsika’, or “spoken also through the nose). See § 42.

(d) The sign . (Anusvāra) placed above a vowel may represent any one of the consonants ड, ङ, ण, न and म (to be pronounced after the vowel). See § 40.

(e) The sign : (Visarga) placed after a vowel represents a ह. See § 20.



(f) Some Arabic, Persian and English consonants, found in Hindi loan words from these languages, are indicated by the following dotted letters—क़, ख़, ग़, ज़, फ़. (See § 23—§ 26).

(g) According to a recent official decision ख़ is to be written as ख, झ as छ, घ as घ and स as भ.

## CHAPTER II

### Pronunciation: Vowels

#### Introductory Note

All human speech-sounds are produced by the breath going out of (or into) the lungs through the *larynx* and the cavities of the *mouth* and the *nose*. The breath gives rise to speech-sounds only if it meets with an obstruction either in the larynx or in the mouth or in both. The *larynx* is the cavity in the throat (just behind the "Adam's Apple"), holding the two *vocal chords*. The latter resemble two lips running horizontally from back to front. They may be kept apart or brought together so as to close the air passage. When they are kept apart, the air can pass freely between them, so that an obstruction in the mouth alone can produce speech-sounds. But when the vocal chords are close together, the breath forcing itself out through them sets the chords in vibration which produces sound ("voice") without the help of an obstruction in the mouth—although such an obstruction is still necessary for producing certain *varieties* of sounds.

The obstruction in the mouth is created with the help of the *lips*, (upper *teeth* and the *tongue*. The two lips can be drawn together, or the lower lip placed against the upper teeth for creating an obstruction. The tongue can be pressed against the upper teeth, or against their *ridge*, or against some part of the *palate* ("roof" of the mouth), and thus obstruct the passage of the outgoing breath. (The front part of the palate is called "hard", while the back part is called "soft").

In uttering *vowels* there is obstruction in the larynx only, but none in the mouth. The vibration of the vocal chords produces "voice", while the various *qualities* of vowels depend on the variations of "the *shape* of the air passage above the *larynx*. This passage forms what is known as a *resonance chamber*..... The shape of the air passage above the larynx is governed, and hence vowel quality is governed, chiefly by the position of the main part of the tongue (though also to a large extent by the position of the lips)" (D. Jones) When the "front" of the tongue is raised considerably high towards the hard palate, we get high (or *close*) *front vowels* like *i*. When the "back" of the tongue is raised towards the soft palate, we get high (or *close*) *back vowels* like *u*. When the tongue is low down in the mouth and very slightly raised at the back, we get a low (or *open*) *back vowel* like *ā*. When the "middle" of the tongue is slightly raised (or, in some cases, depressed) we get a *half-open mixed vowel* like *a*. In between these, there are *half-close front vowels* like *e*, *half-open front-vowels* like *ai*, *half-close back vowels* like *o*, and *half-open back vowels* like *au*. The vowel quality is also affected by the position of the lips. Thus, in pronouncing *u* or *o* the lips are drawn together so as to form a round opening, while in pronounc-



ing *i* or *a* the lips are either slightly spread or have a "neutral" position. Vowels are *short* (*i*, *u*, *a*) or *long* (*ē*, *ō*, *ā*) according to the time taken to utter them. Each vowel can be *nasalized*, i.e. formed by letting the air pass out through the nose, as well as through the mouth. Two vowels pronounced as a single syllable are said to form a *diphthong*.]

3. (1) अ (*a*) is a short, half-open, mixed (according to some, back) vowel. It is pronounced somewhat like the *u* in *but*, or the *o* in *son*:

अब (*ab*) 'now', अगर (*agar*) 'if'.

(2) आ (*ā*) is a long, open, back vowel. It is pronounced like the *a* in *far* or *calm*:

आग (*āg*) 'fire', आप (*āp*) 'you' (honorific).

(3) इ (*i*) is a short, close, front vowel. It is pronounced like the *i* in *pin* or *it*:

इधर (*idhar*) 'hither' इकसठ (*ikṣaṭh*) 'sixty-one'.

(4) ई (*ī*) is a long, close, front vowel. It is pronounced like the *i* in *machine* or like the *ee* in *heed*:

ईश (*īś*) 'God', ईख (*īkh*) 'sugar-cane'.

*Note*:—ई is, in fact, not only longer, but also *closer* than इ. Moreover, in uttering it "the tongue is in a state of considerable muscular tension", while in uttering इ the tongue "is held loosely" (D jones) Cf. ऊ below.]

(5) उ (*u*) is a short, close, back, rounded vowel. It is pronounced like the *u* in *put* or the *oo* in *book* : उधर (*udhar*) 'thither', उदय (*uday*) 'rise.'

(6) ऊ (*ū*) is a long, close, back, rounded vowel. It is pronounced like the *u* in *June*, or the *oo* in *fool* :

ऊपर (*ūpar*) 'up, above', ऊन (*ūn*) 'Wool'.

*Note* :—ऊ is, in fact, not only longer but also *closer* than उ. Moreover, in uttering it "the tongue is in a state of considerable muscular tension" while in uttering इ the tongue "is held loosely" Cf. ई above]

(7) ऋ (*ṛ*) is short and pronounced as the *ri* in *rip* :

ऋण (*ṛṇ*) 'debt, See Note (i) below.

(8) ए (*e*) is a long, half-close, front vowel. It is pronounced like the *a* in *make* or *fame* (but as a *single* vowel as in scottish English)

एक (*ek*) 'one'.

(9) ऐ (*ai*) is a long, half-open, front vowel. It is pronounced somewhat like the *a* in *bad* or *glad* :

ऐब (*aiḥ*) 'defect, vice' ऐनक (*ainak*) 'pair of spectacles.'

*Note* :—ऐ is not a modification of ए, although written as such. It represents a totally different sound, being uttered as an *a*+ a very short *e*, yet not quite a diphthong. See, however, Note (iv) below.

(10) ओ (*o*) is a long, half-close, back vowel. It is pronounced like the *o* in *bolt* or *both* (but as a *single* vowel: as in scottish English) :

ओस (*os*) 'dew,' ओह ! (*oh*) 'Oh!'

*Note* :—ओ is not a modification of अ or आ although written as such.]

(11) औ (*au*) is a long, half-open, back vowel. It is pronounced somewhat like the *aw* in *saw*, or *lawn*:

औरत (*aurat*) 'woman', और (*aur*) 'and, more.'



*Note* :—औ is not a modification of अ or आ, or ओ although written as such. It is a totally different sound, uttered as an *a*+ a very short *o* yet not quite a diphthong. See, however, Note (iv) below.

*Note* :—(i) In Hindi ऋ is not a vowel-sound, but simply the consonant *r*+the short vowel *i* (not *r*+*u*, as in some South Indian Languages). It is included among vowel letters because it occurs only in Sanskrit words where it has the value of a true vowel.

(ii) For all practical purposes इ-ई, उ-ऊ as well as अ-आ may be regarded as pairs of short and long vowels.

(iii) ए and ओ are long only, but they are not diphthongs.

(iv) ऐ and औ in native Hindi and common Sanskrit words are usually pronounced as simple, long vowels, as explained above. However, in the 'learned' pronunciation of Sanskrit words borrowed into Hindi, ऐ and औ are made into clear diphthongs and pronounced more or less like अइ (*ai*) and अउ (*au*) respectively.

(v) Any vowel, short or long, can be nasalised (spoken through the nose also) : अँ ँ, आँ ँ, ईँ ऐ, ओँ औ etc.

आँख (ākh) 'eye' ईंट, (īt) 'brick' ऊँट (ūt) 'camel', ओँठ (ōṭh) 'lip'

## CHAPTER III

### Pronunciation : Consonants

#### Introductory Note—

(a) In uttering consonants there is partial or complete obstruction in the mouth, with or without an obstruction in the larynx as well. The obstruction or closure in the mouth, if complete, has to be *released* before speech-sounds can be produced. This is usually done in such a manner that the breath is released suddenly, making an "explosive sound". Hence the consonants thus produced are called *explosives* or *plosives* (or *stops*). Such are, for example, the consonants *b, d, g, k, p, t*.

(b) Consonants uttered with a *partial* obstruction in the mouth, so that there is *friction* of the outgoing breath against some part of the mouth, (resulting in a "hissing" sound) are called *friction sounds* or *fricatives* or *spirants*. Such are, for example, *f, s, v, z*. (Some of these sounds have the name *sibilants*).

(c) Consonants uttered with a partial or complete obstruction in the mouth *with* an obstruction in the larynx (hence with a vibration of the vocal chords), are called *voiced* or *soft*. Such are, for example, the 'plosives' *b, d, g* and the 'fricatives' *v* and *z*. (All the vowels are, of course, "voiced").

(d) Consonants uttered without an obstruction in the larynx (hence without the vibration of the vocal chords) are called *voiceless* or *hard*. Such are, for example, *k, p, t* of the 'plosives' and *f* and *s* of the 'fricatives'.

(e) Some consonants are uttered with an audible "whisper" or *h*-sound. These are called *aspirates*. Such are, for example, the *ckh* in a word like *blockhead*, or the *gh* in a word like *log-house*—(*ckh* being an "unvoiced aspirate" and *gh* being a "voiced aspirate").

(f) The partial or complete obstruction in the mouth can occur in any part of it, with the help of the tongue, lips and the (upper) teeth, and



thus give rise to the various "classes" of consonants. Thus, for example, *p* and *b* are *bi-labial* plosives, *t* and *d* are *dental* plosives, *s* and *z* are *dental* fricatives, and *f* and *v* are *dento-labial* fricatives.

(g) In pronouncing some plosives, the breath is emitted through the nose. These are called *nasals* (such as *n* and *m*).

(h) In pronouncing some consonants the tip of the tongue is "inverted" and touches the hard palate. These are called *Retroflex* consonants.

(i) In uttering some consonants of this (Retroflex) class the inverted tongue "flaps" against the hard palate. These are called *Flapped-Retroflexes*.

(j) The consonant *r* is a *rolled* consonant: it is formed by "a rapid succession of taps of the tongue" against the ridge of the upper teeth.

(k) The consonant *l* is called a *lateral* consonant; it is formed by placing the tongue against the hard palate while the air escapes on both the sides.

(l) Some consonants (like *y* and *w*) are called *semi-vowels*; they are really "vowels used in the capacity of consonants".

(m) If the closure in the mouth (see (a) above) is released *slowly* instead of rapidly, it results in air-friction and the plosive is combined with a fricative. Consonants thus formed are called *affricates*. The *ch* in *church* and *j* in *June* etc. are affricates.

4. (a) The first twenty-five consonants, क to म are divided into five classes, each consisting of five letters, according to the various parts of the mouth (lips, teeth, palate, etc.) with the help of which they are pronounced:

क ख ग घ ङ are Gutturals or Velars (*Ka-varga*, i.e. *ka-class*)

च छ ज झ ञ are Palatals (*Ca-varga*, i.e. *ca-class*)

ट ठ ड ढ ण are Cerebrals or Retroflexes (*Ta-varga*, i.e. *ta-class*)

त थ द ध न are Dentals (*Da-varga*, i.e. *da-class*)

प फ ब भ म are (Bi) Labials (*Pa-varga*, i.e. *pa-class*)

These Twentyfive consonants are plosives'.

(b) The second letters of each class, i.e., ख, छ, ठ, थ and फ, are "aspirated" forms of the corresponding first letters क, च, ट, त and प. Similarly, the fourth letters in each class, घ, झ, ढ, ध and भ, are aspirated forms of the corresponding third letters, ग, ज, ड, द and ब: they are pronounced with an *h*-sound. The first and the second letters of each class are "voiceless", the remaining three are "voiced".

(c) The fifth letters of each class, ङ, ञ, ण, न and म are nasals.

*Note*—In this and the following sections, the inherent अ in क etc. has been ignored.

5. The Gutturals or Velars are pronounced with the back of the tongue touching the soft (or back) palate.

क (k) is pronounced like the *k* in *speaker*: कब (Kab) 'when?' कमल (Kamal) 'lotus'.

ख (kh) is aspirated क, pronounced like the *ckh* in *block-head*: खग (khag) 'bird', खटमल (khatmal) 'bug'.

ग (g) is pronounced as the *g* in *go*: गरम (garam) 'hot', गरदन (gardan) 'neck'.

घ (gh) is aspirated ग, pronounced like the *gh* in *log-house*: घर (ghar) 'house'.

ङ (ṅ) is pronounced as the *ng* in *sing*, or in *England*: अङ्ग (aṅg) 'body', सङ्ग (saṅg) 'company'.



[*Note*—The aspirated consonants should be clearly distinguished from the non-aspirates: ख is to be pronounced as *kh*, i.e. *k* (क) with a distinct *h*-sound; घ, similarly, is to be pronounced as *gh*, i.e. *g* (ग) with a distinctly audible *h*-sound; and so on.]

6. The Palatals are sounded with the front of the tongue touching (or, in case of च, almost touching) the hard palate i.e. the part at the back of the teeth ridge.

च (c) is pronounced like the *ch* in *much* (but as a single unaspirated sound.): चटपट (caṭ.paṭ.) 'quickly', चपत (capat) 'slap'.

छ (ch) is aspirated च, pronounced like the *chh* in *church-hill*: छत (chat) 'roof, ceiling', छल (chal) 'deceit, fraud'.

ज (j) is pronounced as the *j* in *jaw* (but as a single sound): जब (jab) 'when', जय (jay) 'victory'.

झ (jh) is aspirated ज, pronounced like the *dgeh* in *hedgehog*: झट (jhaṭ) 'quickly, at once', झलक (jhalak) 'glimpse, shine'.

ञ (ñ) is similar to a "weak" pronunciation of *n* in *pinch*: more or less like a nasalized *y* (of *yes*): पञ्च (pañc) 'five', मञ्च (mañc) 'stage, platform'. ञ occurs only in borrowed Sanskrit words, and even in them, neither by itself, nor in the beginning of a word.

[*Note*—च, छ, ज and झ are regarded by some as affricates. See Introductory Note (m).]

7. The Cerebrals (or Retroflex sounds) are pronounced with the underside of the tip of the tongue curled backwards, and placed against the hard palate.

ट (ṭ) is pronounced somewhat similar to *t* in *part*, but with the tongue curled backwards: टन (ṭan) 'ton', टमटम (ṭamṭam) 'tandem'.

ठ (ṭh) is aspirate ट : ठग (ṭhag) 'thug, cheat'.

ड (ḍ) is similar to *d* in *hard*, but pronounced, like ट, with the tip of the tongue curled backwards: डर (ḍar) 'fear', डग (ḍag) '(foot) step'.

ढ (ḍh) is aspirated ड : ढव (ḍhab) 'way, manner'.

ण (ṇ) is like a *n*, pronounced, as in the case of ट and ड, with the tip of the tongue curled backwards and touching the hard palate: ऋण (ṛṇ) 'debt', गण (gaṇ) 'group, people'. [ण occurs only in borrowed Sanskrit words, and even in them, never in the beginning of a word.]

*Note*—The Cerebrals are special Indian sounds with no parallels in English.

8. The Dentals are pronounced with the tip of the tongue spread out and touching the upper teeth, not the gums (or teeth-ridge), as in pronouncing English *t*. However, न has the same point of articulation as English *n*.

त (t) is similar to the Italian pronunciation of *t* : तब (tab) 'then', तट (taṭ) 'bank, coast'.

थ (th) is aspirated त : थन (than) 'dug, teat'.

द (d) is similar to the Italian pronunciation of *d* : दमन (daman) 'suppression, control', दस (das) 'ten'.

ध (dh) is aspirated द : धन (dhan) 'money, wealth', धड़ (dhaṛ) 'trunk (body)'.

न (n) is identical with English *n* in *not* etc.: नगर (nagar) 'town', नमक (namak) 'salt'.



9. The Labials are pronounced with the two lips pressed together and then (immediately) separated.

प (p) = *p* : पकड़ (pakar) 'grasp', पचपन (pacpan) 'fiftyfive'.

फ (ph) is aspirated प, pronounced as the *ph* in *loophole*, not as in *Physics* (*fiziks*), nor as the *f* in *fox* : फल (phal) 'fruit', फन (phan) 'hood of a serpent.'

ब (b) *b* : बटन (baṭan) 'button', बरगद (bargad) 'banyan tree'.

भ (bh) is aspirated ब, pronounced like the *bh* in *club-house* : भय (bhay) 'fear', भवन (bhavan) 'house'.

म (m) = *m* : मगर 'but' or 'crocodile', मन 'mind'.

10. य (y) is a semi-vowel, i. e. a vowel (*i*) used as a consonant. It is pronounced like the *y* in *young*, and is "voiced": यह 'this, he', यश (yaś) 'fame'.

11. र (r) is a "rolled" and "voiced," consonant. In uttering it the tip of the tongue taps several times in quick succession against the ridge of the upper teeth. It is quite unlike the English *r*. रस (raś) 'rich, wealthy (man)' रस (ras) juice, taste.

12. ल (l) is "voiced" and pronounced with the tip of the tongue pressed against the upper gums, while the air is allowed to escape on both the sides. It is similar to the *l* in *long* : लचक (lacak), "elasticity", लहर (lahar) 'wave'.

13. व (v) is "voiced" and formed by bringing the lower lip close to the upper teeth and the upper lip and allowing the air to pass through them. Thus it is a "fricative" or "friction-sound," so far as Hindi is concerned. वन (van), 'forest' वचन (vacan) 'word, speech, statement'. [When, however, व is combined with a preceding consonant, it changes into a pure semi-vowel, pronounced by "rounding and pushing forward the lips" (without allowing them to touch), and is similar to English *w*.]

14. श, ष and स are sibilants or "hissing" sounds. They are "voiceless" friction-sounds (fricatives)".

15. श (ś) is very much like the English *sh* in *shut* etc. It is pronounced with the tip of the tongue touching the palate: शकर (śakar) 'sugar', शहर (śahar) 'city'.

16. ष (ṣ) occurs only in borrowed Sanskrit words. So far as Hindi is concerned, it is identical in pronunciation with श : षट् (ṣaṭ) 'six'.

17. स (s) is pronounced with the tip of tongue pressed against the upper teeth. It is identical with English *s* in *some* etc. (not in *easy* etc!): सब (sab) 'all; समझ (samajh) 'understanding'.

18. ह (h) is a "voiced" and "fricative" consonant, similar to the *h* in *perhaps*, *behind* etc. (not in *hard*, *hit* etc.): हम (ham) 'we', हल (hal), plough'.

19. (a) ङ (ṅ) and ढ (ṇ) are called "retroflex flapped consonants". They are pronounced by curling the tip of the tongue backwards and by 'flapping', i.e. striking with a jerk, against as wide an area of the hard palate as possible. They are "voiced".

(b) ङ is similar to र pronounced as a cerebral letter. See § 7. ङ is aspirated ङ. जड़ (jaṛ) 'root', बड़ (baṛ) 'banyan tree ; गढ़ (gaṛh) 'stronghold', पढ़ (paṛh) read ! (thou)'.

(c) ङ and ढ never occur in the beginning of a word, nor can they be combined with a consonant, nor doubled.



(d) They are not to be confused with ङ and ढ (nor treated as their modifications !).

(e) They are pure Hindi sounds, never occurring in words borrowed from Sanskrit, Persian, Arabic, or English.

20. The sign : (ḥ) is called 'Visarga'. It has the sound of a "voiceless" ह in Hindi. It occurs almost exclusively in Sanskrit words borrowed into Hindi, and always preceded by a vowel: अतः (ataḥ) 'hence', फलतः (phalataḥ) 'consequently'.

*Note:* A consonant occurring after the Visarga is generally pronounced double. Thus राजःकण (rajaḥkṇa) 'speck of dust' is pronounced as rajaḥkkṇa.

21. The consonant क (q) occurs only in borrowed Arabic (and Persian) words. It is "voiceless" and is produced by pronouncing क as far back in the throat as possible. कद (qad) 'size, height', कतई (qatai) 'altogether'.

22. ख, ग, ज, and फ are 'fricative' consonants ("made like श, ष, स and ह, by friction of breath). The first two occur only in borrowed Arabic and Persian words, the last two in words borrowed from English as well as from Arabic and Persian. ख and फ are "voiceless", while ग and ज are "voiced"

23. ख (x) and ग (g) are pronounced much farther back than ख and ग. They also differ from the latter two consonants inasmuch as the air-passage is only narrowed (not 'closed as pronouncing ख and ग), so that there is a noticeable "friction" ख and ग,, consequently, should not be regarded as mere modifications of ख and ग खबर (xabar) 'news' message गम (gam) 'sorrow'.

24. ज (z) is pronounced like English z in *zebra* etc. It is not a modification of ज, but the 'soft' or "voiced" form of स. जहर (zahar) 'poison'.

25. फ is similar to the English f in *father* etc. It is not a modification of फ, since, unlike the latter, (and like व, § 13) it is pronounced with the lower lip pressed against the upper teeth while the air forces its way between them: फकत (faqat) 'only' solely', फतह (fataḥ) 'victory'. [In pronouncing फ, the lower lip is pressed against the upper lip, and no air is allowed to escape, until the consonant is actually uttered फ is in fact, the "voiceless" form of व.]

26. The sounds क, ख, ग, ज, and फ are restricted to the learned and the correct pronunciation of loan-words from Arabic, Persian and English. In common speech they are usually replaced by क, ख, ग, ज and फ.

27. As a help to memory, and practice in writing, the Hindi letters may be arranged in the following nine groups in accordance with their written forms:—

- (1) व, ब, क, च.
- (2) प, ष, फ, ण.
- (3) ग, म, भ.
- (4) घ, ध, य, थ.
- (5) न, त, ज, ल, अ, ऋ.
- (6) उ, ऊ, इ, ई, ङ, ढ, ङ, झ, ह.
- (7) ट, ठ, ड, ढ, द, ढ.
- (8) र, स, ख, ए, ऐ, श.
- (9) अ, आ, ओ, औ.

[§27A (i) The first two consonants of each class (*Varga*), and श, ष and स are "Voiceless".



- (ii) The rest of the consonants are "Voiced".
- (iii) All the vowels are also "Voiced".
- (iv) ख, ख़, ठ, थ, फ़ are "Voiceless Aspirates".
- (v) घ, झ, ढ, ध, भ are "Voiced Aspirates".
- (vi) व, श, ष, स, ह, ख़, ग, ज़, फ़ are "fricatives", of which श, ष, स and ज़ are called "sibilants". श, ष, स, ख़ and फ़ are "Voiceless", while व, ह, ग and ज़ are "Voiced".
- (vii) (Visarga) is "voiceless" ह्.
- (viii) For aspirated न, म and ल, see §45(e) ].

## CHAPTER IV

### Mode of writing: Vowels

28. The Hindi consonant-letters do not indicate the consonant sounds only—they stand for the particular consonant + अ. Thus क is not simply *k*, but *k+a*; ल is not simply *l*, it is *l+a*. This अ is called "the inherent अ" in the consonant letter.

29. When the simple consonant without the inherent अ is specifically to be expressed, a sign (right-slanting stroke), called Hal (or Halanta), is put below the letter. Thus, *k=क़*, *r=ऱ*, *d=द़* etc. (In practice, however, the Hal mark is frequently omitted. See §§51-52).

30. When some other vowel than this inherent अ comes after a consonant, an abbreviated form of that vowel (called *Mātrā*) is tagged on to the consonant-letter and is never written in full. Thus, *k+i=क+इ* is written as कि, *k+u=क+उ* is written as कु, and not as कइ, कउ, which will indicate the pronunciation *k-i*, *k-u*.

31. The abbreviated forms of vowels when they come after consonant-letters are as follows :—

आ=। इ=ि, ई=ी उ=ु, ऊ=ू  
 ऋ=ॠ, ए=ॡ, ऐ=ॢ, ओ=ॣ, औ=।

32. Of these, । (आ), ी (ई), ो (ओ), and ौ (औ) are written after the consonant; whereas ि (इ) is written before; ु (उ), ू (ऊ) and ॠ (ऋ) are written below; and ॡ (ए) and ॢ (ऐ) are written above.

Thus: क्+आ=का            क्+ऋ=कृ  
 क्+इ=कि            क्+ए=के  
 क्+ई=की            क्+ऐ=कै  
 क्+उ=कु            क्+ओ=को  
 क्+ऊ=कू            क्+औ=कौ

Important Exception—र+उ=रु, and र+ऊ=रू.

**Note :—**(i) According to a recent official decision, the *Mātrā* of इ, at present written as ि, is to be modified to ी. Thus कि is to be written as की, the vertical stroke on the right being only half as long as that in the *Mātrā* of ई (ी).

(ii) The *Mātrās* are tagged on, naturally, to consonant letters only. Some writers, however, annex them also to अ for representing the vowels इ (अि), ई (अी), उ (अु), ऊ (अू), ए (अे), and ऐ (अै), on the analogy of आ, ओ and औ. See 2 (a) Note (iii).



33. If a vowel is naslized (Anunāsika) the sign ~ (Candrabindu) is placed above the letter and to the right of the vowel form (Mātrā) wherever possible : thus किँ, कीँ, कैँ, कौँ, कौँ; but कँ, कौँ, कुँ, कूँ, कूँ.

34. (a) The Visarga : is always placed after the vowel or consonant + vowel. Thus दुःख (Duḥkha) 'pain, sorrow, unhappiness', निःसीम (niḥsīma) 'limitless.'

(b) The Anusvāra like the sign ~ of Anunāsika, is placed above the vowel or consonant + vowel after which it is pronounced किं (kim), कुं (kum)

## CHAPTER V

### Mode of writing : Consonants

35. Two or more consonants (with no vowel, including the inherent अ, between them) can be combined together and thus form a "conjunct". क्+क्=क्क (kka) is a conjunct, so is क्+या=क्या (kyā) "what?"

36. It is, however, not usual to write a conjunct with the help of a Hal-mark as above in क्या. This mark is rarely used except with the final consonant of a Sanskrit word (as in महान् mahān 'great'). Most of the consonants, when forming a conjunct, omit a part of their original form. This happens sometimes only to the preceding consonant, sometimes only to the following, and sometimes to both. Thus क्, followed by another consonant, drops its final vertical stroke: क्या=क्या; but in a conjunct like ड+ढ, it is ढ that loses its horizontal stroke: डु; in a conjunct like द्+म, which is written as म्, both the consonants are truncated.

37. (a) Most of the consonants formed and ending with a vertical stroke are joined to a following consonant by removing the vertical line. Thus ग्+घ=ग्घ, च्+छ=च्छ, त्+थ=त्थ, ज्+ञ=ज्ज etc.

(b) Those ending in a vertical half stroke, drop the same क्+य=क्य, फ्+य=फ्य.

(c) The rest, which end in neither a full, nor a half vertical stroke, viz. ड, छ, ट, ठ, ड, ढ, द and ह, do not change. When combined with a following consonant, they may be written with a Hal mark. Thus ड्+क=डक्, द्+ठ=दठ etc. The practice so far has been to write them in full, while the following consonant is written below them with the horizontal stroke omitted: द्+ट=दृ+ठ=दृठ, ड्+ढ=डु+ढ=डुढ, द्+ध=दु+ध=दुध, ड्+क=डुक. ह्+न, however, is ह्न, ह्+व=ह्व.

### 38. Exceptional Forms—

(a) र when combined with a following consonant, is written thus ˆ above the consonant: र्+ग+र्ग, र्+च=चं र्+द=दं.

But when र follows a consonant having a vertical stroke it is written as a left slanting stroke below and to the left of the vertical stroke : क्+र=क॒, ज्+र=ज॒, also द्+र=द॒.

When preceded by ट, ठ, ड, ढ, छ and ह, it is written thus ˆ below: द्+र=द॒, ड्+र=ड॒, ह्+र=ह॒ (or ह॒).

b) क्+घ=क्ष (or क॒). त्+र=त्र (or त॒), ज्+ञ=ज्ञ (or ज॒). These are sometimes erroneously included in the alphabet. They are nothing but conjuncts with exceptional forms of writing. [ज्ञ is generally pronounced as ग्य (gyā)]. The correct pronunciation, however, is ज्ञ (jña)]



(c) य and म, when combined with a preceding consonant, change sometimes, to and म : ह्+य=ह्य, ह्+म=हम, क्+य=क्य, क्+म=कम, द्+म= द्य, द्+य=दय which is frequently written as द्य.

(d) द्+व=द्व, द्+ध=द्ध, द्+द=दद.

(e) प्+न=प्न or प्न, घ्+न=घ्न or ध्न, क्+क=क्क or क् क्+र= क्क or क्क, क्+न= क्क or क्क, क्+त=क्त or क्त, क्+व=क्व or क्व, क्+ल=क्ल or क्ल, श्+र=श्र, श्+व=श्व or श्व, श्+च=श्च or श्व, च्+च=च्च or च्च, ल्+ल=ल्ल, or ल्ल, ज्+च=ज्च or ज्च.

39. (a) Every conjunct, like a simple consonant, can be combined with any vowel-sign, or with the inherent अः—

क्+रु+ई=क्री, त्+रु+ई=त्री, क्+ष+उ=क्षु, क्+यू+औ=क्यौ (kyō) why ?

(b) In combining more than two consonants, the same rules are followed. स्+त्+र=स्त्र, ड्+क्+त=ड्क्त or डक्त, न्+द्+र=न्द्र, त्=स्+न=त्तन, र्+त्+य=र्य, र्+क्+ष+य=क्ष्य etc.

## CHAPTER VI

### The Anusvāra and Nasalization

40. (a) The (*Anusvāra*), placed above a vowel or a consonant+vowel, may represent, as already stated 2(d), any one of the five nasals ङ्, ज्ञ्, ञ्, न् and म्, as combined with a following consonant.

(b) The nasals, as a rule, combine only with consonants of their own class (*varga*), or with another nasal, or with य, र, ल, व, श, ष, स and ह. (A combination like ण्+क, or ज्ञ्+प, for example, is not met with in Hindi).

The usual combinations are—

ङ्+क, ख, ग, घ, न, म

ञ्+च, छ, ज, झ, ञ

ण्+ट, ठ, ड, ढ, ण, म, य, व, ह

न्+त, थ, द, ध, न, म, य, व, श, स, ह

म+प, फ, ब, भ, म, ण, न, य, र, ल, व, श, स, ह

(c) In all words, except those borrowed from Sanskrit, the nasals can be replaced by Anusvāra, if followed by the first four letters of their own class. Thus पंखा 'fan' can be written as पंखा, मक्की 'sweeper' as मंकी, पंजा 'paw' as पंजा, अन्धा 'blind' as अंथा, बम्बई 'Bombay' as बंभई etc. But मुन्ना 'infant boy', अम्मा 'mother, mama', तुम्हारा 'yours' etc. are written as such, and *not* as मुंना, अंमा, तुं हारा etc.

(d) However, न् followed by श or स, should be replaced by Anusvāra. बन्सी 'flute' should be written बंसी and मन्शा 'wish, purpose' should be मंशा.

(e) म् occurring at the end of a word and followed by a consonant changes to Anusvāra. सम्+योग=संयोग 'combination, chance, सम्+सार=संसार 'the world', सम्+हर=संहार 'killing, destruction'.

41. The Anusvāra is pronounced—

(a) as ङ् before क, ख, ग, घ : पंखा=paṅkhā 'fan', तंग=taṅg 'narrow, hurried'.

(b) almost as ङ् before ह : the current Hindi pronunciation of सिंह (siṅha) 'lion' is सिङ्घ (siṅgha);



(c) as म् before प, फ, ब, ज, म, and वः चंपा=*champa* 'a flower', नंबर=*nambar* 'number' संवत्=*samvat* 'era, year', संमान=*sammāna* 'honour, respect'.

(d) almost as ज् before यः संयम=*sañyam* 'self-control', संयोग=*sañyog* 'union, chance'.

(e) as न् before the rest of the consonants : संत=*sant* 'saint', बंदर=*bandar* 'monkey', अंडा=*anda* 'egg', संचय=*sancaya* 'collection', पंजा=*panja* 'paw', संसार=*sansar* 'the world', संरक्षक=*sanrakṣak* 'protector, guardian' संलग्न=*sanlagna* 'enclosed attached', संशय=*sanśaya* 'doubt'; and

*Note* :—The Anusvāra does not occur before ङ, ज, and ण

42. Since the Anusvāra is invariably preceded by a vowel, since its sign closely resembles the nasalization (Anunāsika) sign ँ, since both the signs are placed above a vowel, and, mainly, since the sounds represented by them are similar, it (the Anusvāra) is in writing often confused with and replaces the ँ (चन्द्र-बिन्दु). Thus हैं *hai* 'they are' is (almost invariably) written as हैं *haiṁ*, and हँस *hās* 'laugh' is often confused with हँस *haṁsa* 'swan'. It is not too difficult and it is worth while to distinguish between the two. The Anusvāra follows a vowel and has, in Hindi, the value of a न्, म्, ज्, or ङ्. अं is either अन् (as in अंश 'part', pronounced (*anśa*), or = अम् (as in अंवार 'a heap'=*ambār* or = ज् (as in संयोग 41 (d) ) or = ङ (as in अंगूर 'grape' *aṅgūr*). Nasalization, on the other hand, is a modification of the pronunciation of the vowel itself: अँ = nasalized अ, कँ = क् + अँ (not क् + अ + म् as कं would be), हैं = ह + ऐँ (not ह + ऐ + म् or हैं)

43. Except in loan words, Hindi does not have Anusvāra after a long vowel अँख 'eye', ईँट 'brick', ऊँट 'camel', हाँ 'yes' डोँगी 'canoe', तेँदुआ 'leopard' भैंसा 'buffalo', चौँकना 'to be startled, start,—all have Anunāsika (nasalized) vowels. In some cases even origināl (Sanskrit) Anusvāra is replaced by nasalization. (कौँसा 'bronze' goes back to Sanskrit कांस्य).

[Long vowels in Hindi words, therefore, are frequently written with an Anusvāra and pronounced as Anunāsika (nasalised) : तेँदुआ = तेँदुआ 'leopard' (*tēduā*, not (*tenduā*); and by analogy, even short nasalized vowels are occasionally written with an Anusvāra : अँधेरा for अँधेरा 'darkness' गँवार for गँवार 'rustic' छँटना for छँटना 'to be sifted' etc.

This slipshod treatment of Anusvāra and nasalization must be avoided, and care must be taken to ensure accurate representation of both the signs.

## CHAPTER VII

### Accent

44. Accent is "prominence given to a syllable, whether by higher musical pitch, or by stress". 'Stress' is "force of breath with which a sound or syllable is pronounced". A stressed syllable is pronounced with a greater force of breath than an unstressed one.

A 'syllable' has been defined as "unit of pronunciation forming a word or a part of a word", and it "contains one vowel sound and often consonant (s) preceding or following". [The word 'consonant' has three syllables: *con*, *so*- and *nant*, of which the first, *con*- is stressed or accented, marked thus: *cōn*-



The English language has only stress accent. Vedic Sanskrit, Greek and Old Latin had musical or pitch accent. Every syllable must contain one vowel, and one only. Every consonant is uttered with ("belongs to") either a preceding or a following vowel. Several consonants can "belong" to one and the same vowel.

45. In Hindi, syllabic division of a word is generally on the following lines:—

(a) Simple or conjunct consonants occurring at the beginning of a word belong to the following vowel: जाना *jā-nā* 'go', प्राणी *prā-ṇī* 'creature, living being', सुना *su-nā* 'heard'.

(b) A consonant occurring at the end of a word 'belongs' to the preceding vowel: महान् *ma-han* 'great', जगत् *ja-gat* 'the world', कमल *ka-mal* 'lotus' (the inherent अ in the ल being silent. See § 51 (a)).

(c) A simple consonant occurring within a word usually belongs to the following vowel: सवेरा *sa-ve-rā* 'morning', नदी *na-dī* 'river'.

(d) Of the two or more consonants forming a conjunct which occurs within a word, the first belongs to the preceding vowel and the rest to the following: मन्त्री *man-trī* 'Secretary', चन्द्रमा *can-dra-mā* 'the moon' अन्य *an-tya* 'last, final, अ र *ak-ṣa-ra* (not *a-kṣa-ra*!) 'syllable' अद्वितीय *ad-vi-tī-ya* (not *a-dvi-tī-ya*!) 'unique, unparallelled'.

(e) ऋ, ॠ, and ॡ are excepted from the above rule. In fact, they are to be treated as aspirated forms of न्, म् and ल्, respectively, rather than as conjuncts. Thus उन्हें *u-nhe* 'to them', तुम्हारा *tu-mhā-rā* 'your', कुल्हाड़ी *ku-lhā-ṛī* 'axe'. नन्हा 'small, tiny,' however, is *nan-hā*.

46. A syllable is called long if it contains a long vowel or a short vowel to which a following consonant belongs. A syllable ending in a short vowel is short. Also a syllable ending in a consonant is called 'close', that ending in a vowel is called 'open'. A 'close' syllable is, of course, always long.

47. In common with most of the modern languages, Hindi has only stress accent, although it is not as distinctly audible, as, for example, in English.

The main rules regarding accent are as follows:—

(a) As a general rule, only one syllable in a word is accented:

(b) Of the two or more syllables of a word, if only one is long and the rest short, the long one (wherever it may occur) is accented.

गया *ga-yā* 'went' or 'gone', चिता *chi-tā* 'pyre': साधु *śā-dhu* 'saint, saintly', इन्दु *in-du* 'moon' (in-is long § 46), अनुभवी *a-nu-bha-vī* 'experienced (adj.)', अनुमेय *a-nu-mé-ya* 'inferable', अनामय *a-nā-ma-ya* 'health', दण्डविधि *dāṇ-ḍa-vi-dhi* 'Criminal Law', etc.

(c) If a word contains more than one long syllable, the last but one, if long, is accented: जाना *jā-nā* 'to go', आदमी *ād-mī* 'person, man', लिखना *likh nā* 'to write' (§ 46), कर्ता *kār-tā* 'doer, subject' (§ 46), बन्दर *bán-dar* 'monkey' (§ 46) इन्द्रणी *in-drā-ṇī* 'Indra's wife', कराना *ka-rā-nā* 'to get done', किराया *ki-rā-yā* 'rent or fare' 'गुरुआली *gu-ru-ā-nī* 'preceptor's wife', जगमगाना *jag-ma-gā-nā* 'to sparkle, glitter', कहरी *ka-cāh-ri* 'court'.

(d) But if in a word containing more than one syllable, the last but one is short, the syllable preceding it is accented; and if even the last but two



is short, the syllable preceding it is accented; and so on. The last syllable is never accented, unless, of course, it is the only long syllable in the word (See (b) above).

चन्द्रमा cān-dra-mā 'the moon', सङ्गति sāṅ-ga-ti 'company', पवित्रता pa-vít-ra-tā 'purity, sanctity', चन्द्रमुखी cān-dra-mu-khī 'moon faced (fem.)', सार्वजनिक sār-va-ja-nik (or-ni-ka) 'public (adj.)'.

(e) In words consisting of only short syllables, the last but one is accented : मति má-ti 'mind, understanding, sense' सुमति su-má-ti, अविदित a-vi-dí-ta 'unknown'.

[But in मतलब mát-lab 'purpose, meaning, sense', *mat*-has the accent, since the word has two long syllables, and not four short ones. See 51(b)].

## CHAPTER VIII

### Sandhi and Euphony

48. *Sandhi* literally means 'putting together' or 'combining' (of sounds), It denotes all combinatory sound-changes effected (spontaneously) for ease of pronunciation.

49. In words borrowed from Sanskrit, naturally, rules of Sanskrit Sandhi are followed. (See, however, §§50—f).

The most important of these are given below :—

#### (a) Vowels :

- (1) अ+अ, अ+आ, आ+अ or आ+आ=आ  
 सूर्य+अस्त=सूर्यास्त 'sunset',  
 परम+आत्मा=परमात्मा 'God'  
 विद्या+अभ्यास=विद्याभ्यास 'Study',  
 विद्या+आलय=विद्यालय 'School'.
- (2) इ+इ, इ+ई, ई+इ or ई+ई=ई  
 अभि+इष्ट=अभीष्ट 'wished, desired'  
 परि+ईक्षा=परीक्षा 'test, examination'.  
 महो+इन्द्र=महीन्द्र 'king' (lord of the earth).  
 रजनी+ईश=रजनीश 'moon' (lord of the night)'.  
 उ+उ, उ+ऊ, ऊ+उ or ऊ+ऊ=ऊ  
 सु+उक्ति=सूक्ति 'good or clever saying'.  
 बहु+ऊर्ज=बहुर्ज 'possessing much strength',
- (4) अ+इ, आ+इ, अ+ई, or आ+ई=ए :  
 शुभ+इच्छ=शुमेच्छ 'well-wisher'.  
 महा+इन्द्र=महेन्द्र 'the great Indsa'.  
 नर+ईश=नरेश 'lord of men, King'.  
 महा+ईश्वर=महेश्वर 'the great lord, Siva'.
- (5) अ+उ, आ+उ, अ+ऊ, आ+ऊ=ओ :  
 सर्व+उदय=सर्वोदय 'universal welfare'.  
 महा+उत्सव=महोत्सव 'the great festivity'.  
 नव+ऊढा=नवोढा 'a newly married (woman)'.  
 महा+ऊर्मि=महोर्मि 'a great wave'.
- (6) अ+ऋ or आ+ऋ=अर्ः  
 सप्त+ऋषि=सप्तर्षि 'The Seven Sages, the Great Bear'.  
 महा+ऋषि=महर्षि 'a great sage'.



- (7) अ+ए, अ+ऐ, आ+ए or आ+ऐ=ऐ :  
 पुत्र+एषणा=पुत्रैषणा 'desire for a son'.  
 मत+ऐक्य=मतेक्य 'unanimity of opinion'.  
 सदा+एव=सदैव 'always (emphatic)'.  
 महा+ऐश्वर्य=महैश्वर्य 'great power or prosperity'.
- (8) अ+ओ, अ+औ, आ+ओ or आ+औ=औ :  
 अधर+ओष्ठ=अधरोष्ठ 'lower lip'.  
 परम+औषध=परमौषध 'a great remedy'.  
 महा+ओजस्=महौजस् 'of great vigour or splendour'.  
 महा+औत्सुक्य=महौत्सुक्य 'great eagerness'.
- (9) इ or ई followed by any vowel other than इ or ई changes to य् :  
 अभि+उदय=अभ्युदय 'rise, prosperity'.  
 इति+आदि=इत्यादि 'etc.'.  
 प्रति+एक=प्रत्येक 'everyone'.  
 नदी+अम्बु=नद्यम्बु 'river-water'
- (10) उ or ऊ followed by any vowel other than उ or ऊ changes to व् :  
 सु+आगत=स्वागत 'welcome (Noun)'.  
 वधू+आगमन=वध्वागमन 'coming of the bride'
- (11) ऋ followed by any vowel other than ऋ changes to र्  
 पितृ+आज्ञा=पित्राज्ञा 'father's command'  
 कर्तृ+ई=कर्त्री 'doer (fem.)'
- (12) ए+अ=ए (but not within a word. See (14) below):  
 ते+अपि=तेपि 'even they'.
- (13) ओ+अ=ओ (but not within a word. See (15) below):  
 (मनस्=)मनो+अनुकूल=मनोनुकूल 'according to one's wish.'
- Note*—It is usual to denote the elision of अ after ए & ओ by the sign ऽ. Thus  
 ऐऽपि, मनोऽनुकूल. The Sanskrit name for the sign is अवग्रह Avagraha.
- (14) Within a word, ए followed by a vowel changes to अय् :  
 ने+अन=नयन 'eye'.  
 जे+अ=जय 'victory'.
- (15) Within a word, ओ followed by a vowel changes to अव् :  
 श्रो+अन (अण)=श्रवण 'listening, ear'.  
 रो+अ=रव 'sound'.  
 स्तो+अ=स्तव 'praise'.
- (16) ऐ followed by a vowel changes to आय् :  
 नै+अक=नायक 'leader'.
- (17) औ followed by a vowel changes to आव् :  
 नौ+इक=नाविक 'boatman, sailor'.  
 पौ+अक=पावक 'purifying, fire'.
- (b) **Consonants :**
- (1) क्, च्, ट् and प् followed by a vowel or by a voiced consonant (§27A (ii), other than a nasal (§4-c), change to ग्, ज्, ढ् and ब्, respectively :  
 वाक्+ईश=वागीश 'lord of speech'.  
 दिक्+गज=दिग्गज 'elephants of the quarters'.  
 षट्+आनन=षडानन 'six-mouthed, the god Skanda'.  
 अप्+ज=अब्ज 'lotus'.



- (2) त् followed by a vowel, or by ग, घ, द, ध, ब, म, य, र or व changes to द् :
- जगत्+ईश=जगदीश 'Lord of the world'.  
 सत्+गुरु=सद्गुरु 'a good teacher'.  
 उत्+घाटन=उद्घाटन 'opening, inauguration'.  
 उत्+धरण=उद्धरण 'quotation'.  
 तत्+रूप=तद्रूप 'similar, indentical'.
- (3) त् followed by च् or छ् changes to च् :
- सत्+चरित्र=सच्चरित्र 'of good character'.  
 उत्+छेद=उच्छेद 'destruction, cutting out'.
- (4) त्+श=च्छ :
- उत्+श्वास=उच्छ्वास 'breathing out'.  
 सत्+शास्त्र=सच्छास्त्र 'a good treatise'.
- (5) त्+ज=जञ :
- जगत्+जय=जगज्जय 'world-conquest'.  
 सत्+जन=सज्जन 'a virtuous person'.
- (6) त्+ल=ल्ल :
- तत्+लीन=तल्लीन 'absorbed'.  
 उत्+लास=उल्लास 'delight'.
- (7) क्, ट्, त् and प्, as well as ग्, झ्, द् and ब् followed by a nasal consonant change to ङ्, ण्, न् and म् respectively :
- वाक्+मय=वाङ्मय 'literature'.  
 षट्+मुख=षण्मुख 'six-mouthed, Skanda'.  
 जगत्+नाथ=जगन्नाथ 'lord of the world'.  
 अप+मय=अम्मय 'consisting or full of water'.  
 सुहृद्+नाश=सुहृन्नाश 'death or destruction of a friend'.
- (8) द् + ह=ढ :
- उद्+हत=उद्धत 'haughty, arrogant'.  
 जगत्+हित=जगद्धित 'welfare of the world'.
- (9) अस् followed by अ or by a voiced consonant changes to ओ :
- मनस्+अनुकूल=मनो+अनुकूल=मनोनुकूल (See 13 above)  
 तेजम्+मय=तेजोमय 'shining, brilliant, effulgent'.  
 सरस्+ज=सरोज 'lotus'.
- (10) अस् followed by क्, ख्, प् or फ् changes to Visarga (:) :—
- पयस्+पान=पयःपान 'a drink of milk'  
 अधस्+पात+अधःपात 'downfall'  
 रजस्+कण=रजःकण 'a speak of dust'  
 मनस्+खेद=मनःखेद 'grief of mind'  
 तपस्+फल=तपःफल 'fruit of penance'
- (11) स् followed by च् or छ् changes to श् :—
- तपस्+चर्या=तपश्चर्या 'practice of austerities'  
 निस्+छल=निश्छल 'free from fraud, guileless'  
 दुस्+चर=दुश्चर 'difficult to do or perform'.
- (12) स् preceded by a vowel other than अ and आ, and followed by a vowel or by a voiced consonant, changes to र् :



आयुस्+वेद+आयुर्वेद 'the science of health or medicine'.

हविस्+आहुति=हविराहुति 'offering of oblation'

(13) स् preceded by a vowel other than अ and आ, and followed by क, ख, प or फ, changes to प् :—

निस्+काम=निष्काम 'desireless, disinterested'

निस्+फल=निष्फल 'fruitless, vain'

निस्+पक्ष=निष्पक्ष 'impartial'.

50. Hindi has besides these, its own rules of Sandhi. They are, however, not so well-defined as, and much fewer in number than, the Sanskrit rules. Moreover, quite a few of them operate only in spoken Hindi, their effects (though actually existing) being left unindicated in the written form. (The Hindi Sandhis have not yet been properly investigated and formulated. An exhaustive treatment is, therefore, not possible at this stage).

Some important Sandhi rules, operating in both spoken and written Hindi are given below.

(a) Within a word इ and ई followed by आ and ओ (or औ and औ change into इय् :

तिथि+औ (Plural sign. See §82-(e))=तिथियाँ 'dates'

नदी+औ —do— =नदियाँ 'rivers'

रोटी+औ —do— =रोटियाँ 'loaves'

शक्ति+ओ (Plural sign of Address

See §105 & §92-c) =शक्तियो 'O Powers'

लड़की+ओ —do— =लड़कियो 'O girls'

भाई+ओ —do— =भाइयो 'O brothers'

Similarly, लड़कियो, भाइयो etc.

*Note*—This Sandhi is based upon the fact that in between an इ and any other vowel, a य्-like sound ("y-glide" or "य्-श्रुति") is pronounced, and is represented as such in writing. A व्-sound is, similarly pronounced between उ and any other vowel. But this is generally ignored in writing.

(b) Within a word ऊ followed by ए (ँ) or ओ (औ) is shortened :

बहू+ए (Plural sign See § 82-c) =बहुएँ 'wives'

बहू+ओ (Plural sign of Address § 105) =बहुओ 'O wives'

(c) अब 'now', तब 'then', कब 'when', जब 'when' (relative), and सब 'all', followed by the emphatic particle हो (§300-a) combine their व् with it and replace the two by- भो :

अब+हो=अभी 'just now',

तब+हो=तभी 'just then',

सब+हो=सभी 'all, everybody',

(See § 51 (c) below and § 290.

(d) The same हो when preceded by इस, उस, किस and जिस, loses its ह्, and the remaining ई is combined with the स् :

इस+हो=इसी 'this very',

उस+हो=उसी 'that same',

किस+हो=किसी 'someone',

जिस+हो=जिसी 'the very one which'.



(See § 120-(29).

(e) ही loses its ह् also after यहाँ 'here', जहाँ 'where (relative)', वहाँ 'there' and कहाँ 'where?'; and the resulting ई replaces the final-आ of those words :

यहाँ + ही = यहाँ 'in (at) this very place', जहाँ + ही = जहाँ 'whenever',

वहाँ + ही = वहाँ 'in (at) that very place', कहाँ + ही = कहाँ 'somewhere',

( See § 290 )

(f) In a few borrowed Sanskrit words, Hindi shows (from the point of view of Sanskrit) 'incorrect' Sandhis:

स्त्रियोपयोगी Striyopayogī 'suitable or useful for women' in place of the correct स्रियोपयोगी (§49-9-9; of a above)

उपरोक्त Uparokta 'above-mentioned' (now rare) in place of उपयुक्त ;

अन्तर्राष्ट्रीय antarraṣṭriya 'international' in place of अन्ताराष्ट्रिय

### The Inherent अ

15. The following important rules concerning the inherent अ (§29), which operate in spoken Hindi only, may be noted:—

(a) The inherent अ when occurring at the end of a word is, as a rule, silent: काम, work, oct' (kama) is pronounced as काम् (kam), कमल (kamala) 'lotus' as कमल् (kamal) मन (mana) 'mind' as मन् (man), आराम (ārām-'rest' as आराम् (ārām).

(b) The inherent अ is also silent when occurring within a word, but not in the first syllable of a word, nor when followed or preceded by another silent inherent अ. thus,

उल्टा (u-la-ṭā) 'opposite' contrary, inverted, reverse' is pronounced as उल्ता (ul-ṭā),

चलता (ca-la-ta) 'moving' as चलता (cal-tā),

मतलब (ma-ta-la-ba) 'purpose, meaning' as मतलब् (mat-lab).

It may be noted that in the last word the inherent अ of म is not silent, since म is the first syllable of the word. The अ in ल is also not silent, since the अ in the following syllable ब is already silent, occurring, as it does, at the end of the word itself. For the same reason, the second inherent अ in a word like कमल 'lotus' cannot be silent: it is followed by an already silent अ (kamal).

other example of silent inherent अ are :—

नाम (nām) 'name', रात (rāt) 'night' किताब (kitāb) 'book' भरना (bharnā) 'to fill' सूखना (sūkhna) 'to dry', करतब (kartab) 'dead, act', अदमी (ādmi) 'man', बचपना (bachpan) 'childhood', खान-पान (khān-pān) 'food and drink', सामना (sāmnā) 'front, affront, face-to-face meeting', सामान (sāmān) 'material, luggage.'

(c) The silent -a- pronunciation has, in a few cases, gained entry into written Hindi also. The forms अभी, तभी etc. quoted above (§ 50 (c)) would not be possible, unless the final inherent अ in अब, तब etc. were dropped:

अब+ही (three syllables) = अब् + ही (ab-hī—two syllables) = अभी (abhi) is the only possible sequence of development. A still clearer instance of this is seen in the form तुम्ही 'you yourself', which is obviously तुम् + ही pronounced as तुम् + ही (See § 120 (29)).

(d) Inherent अ is not silent in the learned pronunciation of Sanskrit words, especially if they end in य or व = e.g. तनय (ta-na-ya) 'son', मानव (mā-na-va) 'human or human being', or if the अ preceded by a conjunct consonant:



प्रारम्भ (Prārambha) 'beginning',  
 मन्त्र (Mantra, 'sacred hymn or formula, incantation, charm, spell'  
 सर्व (sarva) 'all',  
 धन्य (dhanya) 'fortunate'.

(e) In a verse, inherent अ can be silent or pronounced as required:

दिवस का अवसान समीप था—divasa kā avasāna samīpa thā

आँख का आँसू ढलकता देख कर ākh kā āsū ḍhalak (a) tā dekha kar.

52. As a result of the inherent अ being silent, there is occasionally found, in spoken Hindi, also the 'Sentence Sandhi' i.e. Sandhi of the final letter of a word occurring in a sentence or in a compound with the first letter of the following word. Thus, डाक dāk 'post, mail', + घर ghar 'house' which is written as डाकघर 'post-office' is pronounced as दागघर ḍāggghar (cf. § 49-b-1); एक ek 'one' + गाड़ी gārī 'carriage' is pronounced as एगगाड़ी eggārī (§49-b-1) आध ādh 'half' + सेर ser 'seer' is pronounced as आस्सेर āsser 'half-a-seer' (one pound in weight) Similarly, पण्डित + जी = पण्डितजी 'a Brahmin or priest', (cf § 49-b-5) पहुँच + जाना = पहुँचजाना 'to reach, arrive,' (cf § 49-b-1) मार + डाला = मारडाला '(some body has been) Killed!' इधर + लाओ = इधरलाओ 'bring (it) hither'.



## SECTION II

### CHAPTER I

#### Introductory

54. A sentence consists of two parts,—*Subject* and *Predicate*. *Subject* is that about which something has been said in the sentence (the “theme” or “the centre of the interest at the moment”—Jespersen). *Predicate* is what has been said about it (the Subject). Thus in ‘God is’ *God* is subject and *is* is the predicate: *is* says something about *God*. Similarly, in ‘Rāma Comes’, *Rāma* is the subject and *comes* the Predicate: *comes* says something about *Rāma*.

55. Both the subject and the predicate may consist of more than one word. In ‘the servant brought books’, *the servant* is the subject and *brought books* is the predicate. Similarly, in ‘some of my friends are absent today’, *some of my friends* is the subject, and *are absent today* is the predicate. In ‘he is a boy’ *he* is the subject and *is a boy* is the predicate. In ‘he turned mad’, *He* is the subject and *turned mad* is the predicate.

56. An important part of the predicate is that which denotes “action”, or “being” or “becoming”. *Comes* and *brought* in the above sentences denote “action”, while *are* and *is* denote being and *turned* denotes “becoming”. There can ordinarily be no predicate without a word denoting “action”, or “being”, or “becoming” or “happening” etc. These words are called VERBS. See below §66.

57. But while verb is an important part of predicate, it (the predicate) occasionally requires some other words also to complete the meaning. In “Rāma goes” the meaning is complete with the verb *goes* alone, and no other word is needed. But in ‘the servant brought books’, *brought* (verb) alone would not do; unless we say (in reply to the question ‘brought what?’), ‘books’. Similarly, in ‘some of my friends are absent’, *are* alone does not complete the sense; the question immediately arises ‘are what?’, to which the reply here would obviously be ‘absent’. In ‘he is a boy’, it is the word *boy* which completes the predicate (‘is what?’—‘is a boy’).

58. It will, however, be noticed that there is a difference in the functions of the words *books*, *absent* and *boy*. *Absent* and *boy* refer to the subjects themselves. It is the *friends* who are *absent*. It is *he* who is a *boy*. *Absent* and *friends*, *he* and *boy* are identical. But *books* does not refer to the subject (*servant*). The servant has, in fact, done something to or of the books: he has brought them. The action denoted by the verb *brought* is exerted upon, or directed towards *books*. Such words are called *objects* of a verb. In ‘I saw him,’ or ‘he ate a fruit,’ or ‘the thief stole my money’—*him*, *fruit* and *money* are the objects of *saw*, *ate* and *stole* respectively.

59. An *object*, thus, is a word or words denoting a being or a thing “upon which the action denoted by the verb is exerted,” or towards which the action is directed. Verbs having an object are called *Transitive*.



60. The words *absent* and *boy* in two sentences 'my friends are absent' and 'he is a boy' are NOT objects, but predicative words (words occurring in the predicate) referring to the subject. The verbs *are* and *is* do not denote any action that can be exerted upon an object : they have no object. Such verbs are called *Intransitive*.

61. Predicative words may sometimes refer also to the object. In 'they made him a king', *they* is the subject, and *made him a king* the predicate; in which *made* is the verb, and *him* the object. The remaining word *king* obviously refers to *him*. The person denoted by *him* is not different from that denoted by *king*. We cannot, however, say that *king* is the object of *made*. For, it is not a king who has been made something, but it is *him* who has been made a king. The word *king*, therefore, is only a predicative word referring to the object.

62. Every word in a sentence performs a definite function. Based upon these functions there are eight categories or classes of words, which are called 'Parts of Speech'.

They are—*Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction and Interjection*.

63. (a) A *Noun* is the name of a living being or a lifeless thing (including such abstract things as quality, state, action, etc.)

(b) A *Proper* noun is the name of a particular being or thing : *Rāma, Sītā, India, Bombay, Gaṅgā*.

(c) A *Common* noun is the name of a class of beings or things : man, woman, country, city, river, virtue, sorrow, habit.

(d) Nouns denoting male beings are said to have the *Masculine Gender* : man, boy, bull. Nouns denoting female beings have *Feminine Gender* : woman, girl, cow. Those denoting inanimate things have *Neuter Gender* : house, forest, sea. Nouns denoting male or female being have *Common Gender* : child, friend, parent.

(e) Nouns denoting one person or thing are said to be in the *Singular Number* : man, boy, woman, house. Those denoting more than one person or thing are said to be in the *Plural Number* : men, boys women, houses.

(f) A noun may function as a subject : 'the boy comes.' It may function as an object : 'he reads a book.' It may function as a predicative word referring to the subject : 'he is a man'; or to the object : 'they elected him the President'. It may, further, have some other relation (such as possession, separation, means, location etc.) with the other words in the sentence : '*Rāma's* book'; 'he fell from the tree'; 'I cut it with a knife'; 'I live in this house'. All such grammatical relations which a noun has with other words in the sentence, are usually indicated with the help of prepositions such as *from* and *in*, in the above sentences. Sometimes the grammatical relations are indicated by slightly modifying the noun (*Rāma's*), and sometimes merely by the context or by the positions of the nouns in the sentence. 'the servant brought a book'. In Hindi, forms of nouns are modified to a greater extent than in English for expressing the grammatical relations. These forms of a noun are called *Cases*. (Sometimes the grammatical relations themselves are also called *Cases*.)



64. A *Pronoun* is a word which can be used in place of a noun : *he, she, it, they, I, you, my, your, what, who*. A pronoun, like a noun, is affected by gender, number and case ; but it changes to a much greater extent : *he, she, you, your, I, me, my*.

65. An *Adjective* is a word which qualifies (describes some quality of) a noun : a *good* man, a *bad* boy, a *red* rose, an *honest* person. An adjective has the same gender, number and the case as the noun which it qualifies.

66. (a) A *Verb* is a word denoting action, being, or becoming, with some reference to time and manner and used as predicate (§ 54) : 'Rāma *sleeps*'; 'he *reads*' a book; 'they *are* my friends'; 'he *became* mad'; 'I *gave* him two books'.

(b) A verb may be *Transitive*, or *Intransitive* (§ 59 and § 60) : *reads* and *gave* in the above sentences are transitive, *sleeps, are* and *became* are intransitive.

(c) Some verbs have two objects: *gave* in the sentence 'I gave him two books' has two objects—*him* and *books*. However, the action denoted by *give* is exerted more directly upon *books* than upon *him*. It is the books that have been given. *Books*, therefore, is the "Direct", or the "Primary" object, and *him* is the "Indirect" or the "Secondary" object. (In most of such cases, the primary object answers the question "what?", and the secondary object answers "whom?")

(d) A verb may denote an action as taking place at *Present* : *he is going*; or as having taken place in the *Past* : *he went*; or due to take place in the *Future*: *he will go*. It may further express a command or wish: *go there !, may he be happy!*; or ask a question : *will you come?*

67. An *Adverb* is a word that modifies or qualifies a verb : 'he came *early*'; 'he is *here*'; 'he went *away*'.

68. A *Preposition* is a word indicating a relation between a noun or pronoun and a noun, pronoun or verb: 'this book is *for* you'; 'he gave me a bunch *of* flowers'; 'he lives *in* this house'; 'come *with* me'.

In English, a preposition is usually placed before the noun which it "governs" or relates to another word. (*For* in the first sentence governs *you*.)

But in Hindi, most of the prepositions are placed after the noun which they govern, and may, therefore, be called "Post-Positions" (See § 97).

69. A *Conjunction* is a word which joins together or connects words, sentences, or parts of a sentence: 'brother *and* sister came'; 'he *or* I will go'; 'you may come *and* work here'; 'Rāma is here, *but* his brother is gone'.

70. An *Interjection* is a word expressing an emotion (pain, pleasure, anger, surprise, dislike, disgust etc.) *Oh! Ah! Alas! What! Fie* upon you!

71. Apart from the above-mentioned classification into "Parts of Speech", which is based upon their functions in sentence, Hindi words may be further divided into four classes according to their origin :—

#### A. The Native Indian Elements

1. *Tadbhava* (तद्भव) = "born of that", *i. e.*, derived from Sanskrit and modified. This forms the largest class of Hindi words, most of the nouns and adjectives, and almost all the pronouns, verbs, adverbs, prepositions, conjunction and interjections being derived from Sanskrit (through the Prakrit and the Apabhramsa languages).



**Examples :**

हाथ 'hand' from Sanskrit *hasta* ;  
 पक्का 'ripe' ,, ,, *pakva-* ;  
 तू 'you' ,, ,, *tvam* ;  
 जाना 'to go' ,, ,, root *yā* ;  
 आगे 'in the front, before' from Sanskrit *agre* ;  
 कल 'yesterday' or 'tomorrow' from Sanskrit *Kalye* 'in the morning,  
 morrow'; और 'and' from Sanskrit *apara* 'also' ; अरे 'O' ! 'OH' !=Sanskrit  
*are* ! etc.

2. *Tatsama* (तत्सम) = "the same as that" i. e., borrowed from Sanskrit and preserved intact. This is the second largest group of words in modern Hindi, especially literary Hindi. The majority of the words of the class are nouns and adjectives; a few are adverbs, prepositions and conjunctions; but hardly any verbs and pronouns.

**Examples:**

राजा 'king', भाषा 'language', माता 'mother',  
 पिता 'father', स्त्री 'woman', भोजन 'food', or 'meal',  
 संबंध 'relation' or 'connection', मधुर 'sweet', सुन्दर 'beautiful',  
 उत्तम 'excellent', ज्ञात 'known', अतीत or भूत 'past'  
 वर्तमान 'present', भविष्यत् 'future' प्रायः  
 'often, occasionally,' अतः 'therefore', अथवा 'or', etc.

2(a). *Semi-tatsama* (अर्ध-तत्सम). Under this head are included words borrowed directly from Sanskrit (not inherited through Prakrit and Apabhramśa) and modified to suit the the Hindi Speech. Such are, for example, वरस (Skt. वर्ष) 'year', रत्न (skt. रत्न) 'jewel', भगत (skt. भक्त) 'devotee', कर्म (skt. कर्म) 'deed' 'fate,' किरान (skt. कृष्ण) 'kr̥ṣṇa', धीरज (skt. धैर्य) 'patience courage', कारज (skt. कर्म) 'interest, pursuit, ceremony'. The majority of these are confined to colloquial Hindi. Some have also the corresponding Tadbhava forms occasionally with a modification of meaning. Thus, corresponding to कर्म there is the Tadbhava काम meaning 'work, duty'; corresponding to कारज there is the Tadbhava काज (used in the compound काम-काज 'activity, occupation'). The tendency in present day literary Hindi is to restore the original Sanskrit form.

3. *Desi* = 'local, country-made.' This class includes all such words whose origin is obscure or unknown. A great many of them may have originally come from the Dravidian languages of Southern India. As examples may be quoted कोड़ी 'score, set of twenty' खोट 'blemish', मूंगा 'coral' दूँटना 'to seek'.

**B. Foreign Elements**

4. *Videshi* = Foreign i. e. borrowed from Arabic, Persian Turkish, English Portugese, French etc. The largest number of these words come from Persian, and next to that from English. Many of these borrowed words have become naturalized, either in their original or in a slightly modified form, even in spoken Hindi, and can now hardly be called "foreign."

**Examples :**

*Arabic*:—(mostly through Persian) : कब्र 'grave' खराब 'bad', spoiled', कागज "paper" कानून 'law' ;



*Persian.* कमर 'waist', कम 'less, insufficient', खाक 'dust' गुम 'lost, unknown, concealed', वापस 'sent back, returned';

*Turkish.* चाकू 'knife', तोप 'cannon, gun', लाश 'corpse';

*English.* बटन 'button', फीस 'fee (s)' मेम्बर 'member', पिन 'pin', पेट्रोल 'petrol' पुलिस 'Police', पेंसिल 'pencil', बूट 'boot', etc ;

*Portuguese.* (mostly through Bengali, Gujarati and Marathi) : अलमारी 'wardrobe'. ((Port. *al (r)maris*), कमीज 'shirt' (Port. *camisa*) कमरा (Port. *camera*), मेज 'table' (Port. *mesa*), इस्पात 'steel' (Port. *espada* 'a sword'), तौलिया 'towel' (Port. *toalha*), etc.

*French.* कारतूस 'cartridge' (Fr. *cartouche*), अंग्रेज 'Englishman' (Fr. *Anglais*.)

For all practical purposes (2) (a), (3) and (4) may be included under (1) ; only (2) has, sometimes, to be treated differently.

(See § 62 (d) and § 82 (b) Exception (1))

No Rules can be given for ascertaining the origin of a word. It has to be found from a reliable dictionary.

## CHAPTER II

### Noun

72. A *Noun* is a word used as the name of a being or a thing. "Thing" includes, besides all visible things, also quality, state, action etc. राम 'Rāma' सीता 'Sītā', माँ 'mother'. बेटा 'son', बेटी 'daughter', लड़का 'boy', आदमी 'man', गाय 'cow' कुर्सी 'chair', मेज 'table', सोना 'gold', चाँदी 'silver', घर 'house', वन 'forest', महल 'palace', नदी 'river', शहर 'city', गाँव 'village', बम्बई 'Bombay' कलकत्ता 'Calcutta', दया 'kindness' रोग 'illness', गर्मी 'heat', गति 'movement', खाना 'eating', etc.

73. A noun may be the name of a *particular* being or thing : राम 'Rāma', सीता 'Stā', रामायण 'The Rāmāyaṇa'. These are called *Proper Nouns*.

74. A Noun denoting a *class* of beings or "things" is called a *Common Noun* : पिता 'father', गुरु 'teacher', सिंह 'lion', राजा 'king', घर 'house', नदी 'river', पहाड़ 'mountain', समुद्र 'sea', वन 'forest', सड़क 'street', देश 'country', शहर 'city', ऊँचाई 'height', गहराई 'depth', लाली 'redness', बचपन 'childhood', जवानी 'youth', जन्म 'birth' मृत्यु 'death', पढ़ाई 'study', नींद 'sleep', etc.

75. Common nouns denoting abstract things like quality, state, action, idea, are usually put under a separate class and called *Abstract Nouns* : गुण 'merit, virtue', आदत 'habit', बचपन 'childhood', मित्रता 'friendship'.

76. Common nouns denoting a "formless mass" or material are also called *Mass Nouns* or *Material Nouns* : पानी 'water', लोहा 'iron', सोना 'gold' चाय 'tea', दूध 'milk', शक्कर 'sugar'.

77. Common nouns denoting a collection of beings or things are also called '*Collective Nouns*' : सेना 'army', भीड़ 'crowd' कुटुम्ब 'family' सभा 'assembly.'

*Note* :—The division of Common Nouns into Common, Abstract, Material and Collective is hardly of any significance so far as Hindi is concerned. It may, however, help in understanding the nature of noun. See also § 80 (b).

78. Forms of Hindi nouns usually undergo slight changes in order to indicate "Gender", "Number" and "Case" :



लड़का 'boy', लड़की 'girl', लड़के 'boys', लड़कों को 'to the boys'; रात 'night' रातें 'nights' रात में 'in the night' घर 'house', घर में 'in the house' घरों में 'in the houses.'

### Gender

79. (a) There are two genders in Hindi, *Masculine* and *Feminine*. The Hindi gender system is partly 'natural' (based on sex) and partly 'grammatical' (based on usage.). Names of living beings which are male are (with a few exceptions) *Masculine* : लड़का 'boy', बैल 'bull'. Names of female beings are *Feminine* : लड़की 'girl', गाय 'cow'.

(b) In the case of names of inanimate things and abstract, collective and Material nouns, gender is determined partly by form (c. g. in the case of nouns ending in *i*, which are *Feminine*) but mainly by usage. A few rules for determining genders and for formation of feminine nouns (such as लड़की from लड़का) are given in Appendix II § 11—§ 20.

(c) It may be noted that feminine nouns derived from masculine one acquire an independent existence, having the same grammatical status as the original masculines.

(d) Many languages have a third gender, the *neuter*, for indicating inanimate things. Hindi has, for all practical purposes, lost this gender. But its traces can still be noticed in the pronouns क्या 'what', and कुछ 'something'. (See § 113 (i) and § 114 (i) and in certain case-forms. (See § 96 (c) and § 99 (a).

## CHAPTER III

### Number

80. A noun denoting one person or thing is said to be 'in the *Singular Number*'. A noun denoting more than one persons or things is said to be in the *Plural Number*.

(a) The plural is, however, frequently used, as a polite and respectful form, with reference to a single person also. See § 2 Syntax.

(b) Material (§ 76) and Collective (§ 77) nouns are ordinarily used in the Singular only. They may have the plural for denoting the several varieties or species of a material, or different groups of the same kind.

81. The singular number is inherent in the base-form of a noun: घोड़ा 'a horse', लड़का 'a boy', गाय 'a cow', आदत 'a habit', Many Hindi nouns have the same (base) form in the plural number as well which in such cases is indicated by the context, the form of the verb etc.: एक घर 'one house' दो घर 'two houses'; while others are slightly modified : एक लड़का 'one boy', दो लड़के 'two boys'; एक गाय 'one cow', दो गायें 'two cows'.

82. Plurals are formed according to the following rules:

(a) All masculine nouns, except those ending in —आ, remain unchanged in the plural : घर 'house (s)', बैल 'bull (s)', ऋषि 'sage (s)', साधु 'saint (s)', मendi-cant (s), भाई 'brother (s)', डाकू 'robber (s)', जौ 'barley grain (s)'.

(b) Masculine nouns ending in—आ change the—आ to—ए : लड़का 'boy', लड़के 'boys'; घोड़ा 'horse' घोड़े 'horses'; हीरा 'diamond', हीरे 'diamonds'; बेटा 'son', बेटे 'sons'; रास्ता 'way' रास्ते ways'.



**Exceptions:**

(i) The Tatsame nouns (§ 71(1)) ending in—आ do not change: राजा 'king' or 'kings', पिता 'father' or 'fathers', योद्धा 'fighter' or 'fighters'.

(ii) Nouns signifying a relationship and having a "reduplicative" or repetitive form, do not change: दादा 'Paternal grandfather (s)', नाना 'maternal grandfather (s)'; काका or चाचा 'Paternal uncle (s)', मामा 'maternal uncle (s)' But भतीजा 'nephew' वेदा 'son', and पोता 'grandson' etc., being non-reduplicative, change as usual, भतीजे 'nephews' वेदे 'sons', पोते 'grand-sons' etc.,

(iii) A few more unclassified nouns also do not change in the plural: अगुआ 'leader (s)'; मुखिया 'chief (s)'; लाला 'mister' (honorific, for certain castes).

(c) All feminine nouns, except those ending in—इ, —ई and—या, form their plurals by attaching—एँ (which does not replace the final vowel, as in the case of masculine—आ nouns, but is merely attached): गाय 'cow', गायें 'cows'; लता 'creeper', लताएँ 'creeper'; कथा 'story', कथाएँ 'stories'; सेना 'army', सेनाएँ 'armies'; वस्तु 'thing' वस्तुएँ 'things'; बहू 'bride, wife', or 'daughter-in-law', बहुएँ 'brides, wives' or 'daughters-in-law'; लू 'hot wind', लुएँ 'hot winds'.

**Important Note:**

(i) It is usual to write लतायें etc. for लताएँ etc. But these—यें forms had better be avoided. The Plural sign is—एँ, not—यें

(ii) Notice that long ऊ changes to short—उ in words like बहू and लू. See § 50 (b).

(d) In the case of feminine nouns ending in the inherent—अ, which, being final, is naturally silent (§ 51-a), the—एँ is combined with the final consonant: बहिन (i.e. बहिन्) 'sister', बहिनें 'sisters'; रात (=रात्) 'night', रातें 'nights' गाय (=गाय्) 'cow', गायें 'cows'; आँख (=आँख्) 'eye', आँखें 'eyes' etc.

(e) Feminine nouns ending in—इ, —ई or—या attach—ओं for forming plurals: रीति 'custom', रीतियाँ, तिथि 'date', तिथियाँ; लड़की 'girl' लड़कियाँ; नदी 'river', नदियाँ; बेटी 'daughter' बेटियाँ. (Note that both—इ and—ई change to इय्. This is due to Sandhi (See § 50-a).

In the case of nouns ending in—या, the—ओं coalesces with the final—आ of the words: बुढ़िया 'old woman', बुढ़ियाँ 'old women'; चिड़िया 'bird', चिड़ियाँ 'birds'; गुड़िया 'doll', गुड़ियाँ 'dolls'. (For coalescence of आ+आ into a single आ, see (§ 49-a-1)

Tatsama words like कन्या etc. follow the general rule (c) above) कन्या unmarried young girl, daughter', कन्याएँ; भार्या 'wife', भार्याएँ.

83. The word लोग, meaning 'people', is sometimes appended to such masculine nouns as do not modify in plural. The signification is that of plurality, but usually, "as a class": राजा लोग 'kings' (as a class), आर्य लोग 'the Aryans' (as a class), साधु लोग 'saints, mendicants' (as a class). The compound (राजा लोग etc.) thus formed is treated as a single word, the element (राजा, साधु etc.) remaining unchanged, and only लोग taking case-forms etc.

Note (i) लोग is compounded only with nouns denoting human beings. We cannot say घर लोग or बन्दर लोग or जानवर लोग. (घर 'house', बन्दर 'monkey', जानवर 'animal').

(ii) The words गण 'group' वर्ग 'class' and वृन्द 'class' are also used like लोग. But whereas लोग is always plural, गण, वर्ग and वृन्द are as a rule, singular (collective), although occasionally also plural.



§ 84. Rules for formation of plural may be thus summarized:—

1. Masc.—आ Nouns have—ए : लड़का—लड़के.
2. other Masc. nouns do not change : घर—घर.
3. Feminine—इ, —ई, —या nouns have—ओं : तिथि-तिथियाँ, लड़की-लड़कियाँ, बुढ़िया-बुढ़ियाँ
4. Other Feminine nouns have—ए : रात-रातें, लता-लताएँ, लू-लुएँ.

85. (a) Masculine Nouns signifying duration attach the special ending —ओं for denoting a large but indefinite number: वरस 'year', वरसों 'several years'; महीना 'month', महीनों 'several months'. This ओं is really a numerical ending See § 95 and § 159.

(b) Nouns denoting measure, weight etc. similarly attach —ओं for expressing a large but indefinite quantity: मनो अनाज 'maunds and maunds of grain' ढेरों फल 'heaps and heaps of fruit', गाड़ियों लकड़ी 'cartloads of firewood' etc. मनो etc. are, in such cases, used as adjectives (§ 159) See also § 95 and § 148-b.

## CHAPTER IV

### Case

86. *Case* is that form of a noun (or pronoun), which expresses its relation with some other word in the sentence. (Sometimes the relation itself is called *Case*).

87. The grammatical relations expressed by cases are varied and numerous, such as, Subject, Object, means, purpose, advantage, separation, origin, possession material, composition, place, time etc. etc.

88. Hindi has only two cases (=forms of noun) for indicating these and other grammatical relations—the *Direct* and the *Oblique*. For *Vocative Case* see § 104.

89. The *Direct* is the simple unmodified form of noun, used mainly for indicating the subject and frequently also the object: लड़का आया 'the boy came', घोड़ा लाओ 'bring the horse', एक रुपया दो 'give a Rupee'.

90. The *Oblique* is the slightly modified form of noun used for indicating the other relations, and to some extent also the subject and the object (for which see below § 98 and § 99). The modified form expresses the different relations with the help of the post-positions ने, को, से, में, पर, and का, which are also called *Case-signs*. Thus, लड़के को 'to the boy' (लड़का), घरों में 'in the houses' (घर) शहरों से 'from the cities' (शहर).

91. In the singular, however most of the nouns attach the post-positions 'without changing their form रात में 'in the night', शहर से 'from the city' घर पर 'at the house' (see below § 92-b).

92. The oblique forms are made as follows:—

(a) In the singular, only masc. nouns ending in-आ change the-आ to-ए (in the same way, and with the same exceptions as in the case of "Direct plural § 82-b): लड़के को 'to the boy', घोड़े पर 'on the horse'. But राजा को 'to the king', दादा को 'to the grand father'. See § 82-b—Exceptions).

(b) All other nouns, masc. or fem., remain unchanged in the singular : भाई को 'to the brother', बहिन को 'to the sister', etc.

(c) In the plural, all nouns, Masc. or Fem., attach the vowel-ओं. (In the case of Masc.-आ nouns of the type लड़का, -आ is replaced by-ओं) :



शक्तियों को 'to the powers', लड़कियों को 'to the girls',  
 भाइयों को 'to the brothers', बहनों को 'to the sisters',  
 बैलों को 'to the bulls', गायों को 'to the cows'.  
 बहुओं को 'to the brides, daughters-in-law, or wives',  
 लड़कों को 'to the boys'; but राजाओं को 'to the kings',  
 पिताओं को 'to the fathers' (See below ii).

(i) Note that the—इ and —ई of शक्ति and लड़की change to —इय् and that —ऊ of बहु etc. is shortened.

See § 50-a and b.

(ii) Also note that—ओं does *not* replace the final—आ of such nouns as are expected from changing their —आ to —ए. Thus, राजा makes राजाओं को not राजों को (like लड़कों को).

Similarly, नानाओं को, चाचाओं को, मामाओं को.

93. There are thus only two modifications in the oblique forms :

(i) Masc., —आ to —ए in Singular.

(ii) All other nouns, —ओं in Plural.

94. All the modifications that a noun undergoes with regard to Number and Case (Direct or Oblique) can be tabulated as follows :—

	DIRECT		OBLIQUE	
	Sg.	Pl.	Sg.	Pl.
1. Masc. —आ Nouns	— ... ए	... ए	... ओ	
2. Masc. other nouns	— ... —	... —	...	„
3. Fem. —इ, —ई and —या Nouns	— ... ओ	... ओ	...	„
4. Fem. other Nouns	— ... ए	... ए	...	„

or thus :—

	SINGULAR		PLURAL	
	Direct	Oblique	Direct	Oblique
1. Masc. —आ Nouns	— ... ए	... ए	... ओ	
2. Masc. other Nouns	— ... —	... —	...	„
3. Fem. —इ, —ई and —या nouns	— ... ओ	... ओ	...	„
4. Fem. other Nouns	— ... ए	... ए	...	„

95. It is to be noted that in the Singular oblique forms there is only one change, —आ to —ए, occurring in Masc. —आ nouns. In the plural, all oblique forms have —ओं. The direct plural has —ओं (in Fem. —इ, —ई and —या nouns, —ए (Masc. —आ) or —ए (in the remaining Fem.) See, however, § 85 where, as a special case, —ओं is attached for forming an apparently direct plural.

The positions or case-signs are treated in Chapter VI.

## CHAPTER V

### Case—the Direct Form

96. The Direct (i. e. the unmodified and endingless) form of noun is used for denoting the following grammatical relations :—



- (a) The subject of a verb

लड़का आता है 'the boy comes'लड़के किताब पढ़ते हैं "the boys read the book" ;घोड़ा दौड़ा 'the horse ran' ;गायें चरती हैं 'the cows graze' ;पत्ता गिरेगा 'the leaf will fall' ;लड़कियाँ किताब पढ़ेंगी 'the girls will read the book' etc.

(लड़के, गायें etc. are not oblique, but plurals of the Direct form.)

**Important Exceptions :** With the past (participle) form of a transitive verb (§ 59), the subject has the oblique form, with the sign ने : लड़के ने किताब पढ़ी 'the boy read the book'. (See § 98 below).

- (b) A predicative noun referring to the subject (see § 60) :

राम लड़का है 'Rāma is a boy' ;

गंगा और यमुना नदियाँ हैं 'Gangā and Yamunā are rivers' ;

वे बच्चे हैं 'They are children'

बर्फ पानी बन जायगा 'The ice will become (turn into) water.'

- (c) As a rule, the inanimate object of a verb :

राम फल खाता है 'Rāma eats fruits' ;

धोबी कपड़े धोता है 'The washerman washes clothes' ;

वह किताबें लायगा 'he will bring the books' ;

नौकर रुपया माँगता है 'the servant asks for a Rupee' ;

वह पानी पिपेगा 'he will drink water'.

(We have in this usage a recognition of the Neuter ("inanimate") gender which has, otherwise, been lost in Hindi. In Sanskrit, the subject and the object forms of a neuter noun are indetical.)

- (d) Also, the animate object of a verb, provided it denotes a being in general, not a particular being (of § 99 (b)) ;

मैं नौकर खोजता हूँ 'I search (am in search of) a servant',

but, नौकर को बुलाओ 'call the servant'

उसने शेर नहीं देखा 'he never saw a lion' ;

but, उसने शेर को नहीं देखा 'he did not see the lion'.

- (e) Every primary (animate or inanimate) object of a verb having two objects (§ 66 (c))

मैंने राम को घोड़ा दिया 'I gave Rāma a horse' ;

माँ मुझे दो फल देगी 'mother will give me two fruits' ;

भगवान उसे एक लड़का दो ! 'may God grant him a son' ;

वह मुझसे एक रुपया माँगता है 'he asks me for a Rupee'

- (f) A predicative noun referring to the object :

पक्षियों ने हंस को राजा चुना 'the birds elected the swan as their king'.

मैंने उसे अपना मित्र बनाया 'I made him my friend' ;

सीता उसे भाई मानती है Sītā regards him as a brother' ;

मैं उसे मित्र समझता था 'I took him as a friend' ;

मैंने रस्ती को साँप समझा 'I took the rope to be a snake'.



## CHAPTER VI

## Case ; the Oblique Form

*The Case-Signs*

97. As stated above (§ 90), the oblique form of noun expresses the grammatical relations with the help of the "case-signs" ने, को, से, मैं, पर, and का. They are always placed *after* the noun or pronoun whose relations with the other words in a sentence they indicate. They may, therefore, be called post-positions, i.e. having the nature and function of Prepositions but placed after a noun or pronoun. It is, however, preferable to call them "Case-Signs", since they are used exclusively for indicating grammatical relations and have no independent existence or signification which most of the other prepositions, or post positions, have. The "case-signs," moreover, cannot usually be replaced by other words of the same or a similar meaning. See § 304 (Post-positions).

*Note* :—The case-signs should always be written as separate words, not tagged on to the nouns.

ने

98. ने is attached to the subject of a transitive verb when it is used in the past (participle) form :

लड़के ने फल खाया 'the boy ate the fruit' ;  
 राम ने किताब पढ़ी 'Rāma read the book' ;  
 गायों ने दूध दिया 'the cows gave milk' ;  
 घोड़ों ने गाड़ी खींची 'the horses pulled the carriage' ;  
 भाई ने पत्र लिखा है 'the brother has written a letter' ;  
 लड़की ने खाना बनाया था 'the girl had cooked the food' ;

But the subject of an intransitive verb in the past has the direct form :

लड़का आया 'the boy came'  
 घोड़ा दौड़ा 'the horse ran' ;  
 गायें गयीं 'the cows went' ;

*Exceptions :*

ने is not attached to the subjects of the verb लाना 'to bring' ; भूलना 'to forget', समझना 'to understand', बकना 'to chatter', बोलना 'to speak', लड़ना 'to quarrel', डरना 'to fear' and मिलना 'to meet'. See § 202.

लड़का किताब लाया 'the boy brought the book',

बहिनें फल लायीं 'the sisters brought fruits'.

वह बोला 'he said', मैं समझा 'I thought...' ; बच्चा डरा 'the child got afraid' ; मैं मित्र से मिला 'I met my friend' etc.

For the forms of the Past Participle (See §198).

को

99. को is used for denoting—

(a) A person who "does" something *involuntarily* (such as—like, dislike, remember, be injured, be offended, suffer, feel, enjoy, receive, happen to have, to meet, to know, to see or to hear, or do something under compulsion, requirement, necessity, obligation etc.).

राम को भूख लगी 'Rama felt hunger (hungry) ;



लड़के को प्यास लगी 'the boy felt thirst(y)';  
 माँ को दुःख हुआ 'mother felt unhappy';  
 पिता को क्रोध आया 'father felt angry';  
 बहिन को सन्तोष हुआ 'the sister had satisfaction, or felt satisfied';  
 लड़की को लज्जा आयी 'the girl felt ashamed';  
 नौकर को जाना पड़ा 'the servant had to go';  
 लड़कों को खेलना चाहिए 'boys should play';  
 सीता को पेंसिल चाहिए 'Sitā requires a pencil';  
 राम को जाना है 'Rāma has to go';  
 मोहन को बहुत काम है 'Mohan has much to do';  
 मोहन को पता है 'Mohan happens to know';  
 राम को यह अधिकार है 'Rāma has the right.';  
 लड़के को अपना मित्र मिला 'the boy happened to meet his friend';  
 [But—लड़का अपने मित्र से मिला 'the boy (went and) met his friend'];  
 राम को दण्ड मिला 'Rāma received punishment'; (See § 100 (i))  
 लड़की को चोट आयी 'the girl received injury';  
 लड़के को फल अच्छा लगा 'the boy liked the fruit';  
 भाई को बुरा लगा 'the brother was offended (did not like it)';  
 लड़की को बुखार है 'the girl has fever';  
 लड़के को याद नहीं है 'the boy does not remember';  
 आदमी को होश नहीं है 'the man is not in his senses (has fainted);  
 (See §§270—274)

(b) An animate object, provided it denotes a particular being: (cf. §96(d))

लड़के को बुलाओ 'call the boy';  
 मैं आदमी को देखता हूँ 'I see the man';  
 वह लड़की को ढूँढ़ेगा 'he will search for the girl';  
 राम सीता को खोजते थे 'Rāma was searching for Sitā';  
 But—दो किताबें खरीदो 'purchase two books' (inanimate object);  
 लड़का पत्थर फेंकता है 'the boy throws stones' (inanimate object);  
 मैं नौकर खोजता हूँ 'I am looking for a servant' (not a particular servant).

(c) The object of a verb in the *Neutral Construction* (§177):

राम ने लड़के को देखा 'Rāma saw the boy';  
 भाई ने बहिन को बुलाया 'the brother called the sister';  
 पत्थरों को फेंक दिया गया 'the stones were thrown away';  
 इन मकानों को गिरा दिया जाए 'let these houses be demolished'.

(d) Every secondary object (which is usually animate):

माँ लड़के को फल देती है 'the mother gives fruits to the boy';  
 राम ने श्याम को पत्र लिखा 'Rāma wrote a letter to Shyām';  
 घोड़े को चारा दो 'give fodder to the horse';

(e) The object of a verb requiring a predicative word (referring to the object):

वह निर्धनता को पाप मानता है 'he regards poverty as a sin';  
 किताबों को गन्दा मत करो 'do not make the books dirty';  
 वह रस्ती को साँप समझता है 'he takes the rope to be a snake'.

(f) Nouns denoting time when used adverbially:

शाम को आओ 'come in the evening';  
 राम दस तारीख को आया 'Rāma came on the tenth';



मैं सोमवार को जाऊँगा 'I will go on Monday';

वह दोपहर को आता है 'he comes at noon';

वह रात को काम करता है 'he works at night'.

When the noun denoting time is qualified by some other word, को may be omitted (§ 296-b), except with the words denoting days and dates:

कल रात (को) कोई आया था 'somebody had come last night';

But सीता ने सोमवार को पत्र लिखा 'Sītā wrote a letter on Monday';

वह पाँच तारीख को बीमार पड़ा 'he fell ill on the fifth';

For further use of को see §3-5 Syntax.

से

100. से is used for denoting:—

(a) The subject of a verb in the passive and impersonal voices (§173):

राम से पत्र नहीं लिखा जाता 'Rām is unable to write a letter';

लड़के से दौड़ा नहीं गया 'the boy could not run'.

(b) The indirect objects (which are usually persons) of the verbs meaning 'to tell, say, ask, ask for, beg, demand, claim, request':

भाई ने राम से कहा कि.....'brother told Rāma that.....';

कान्ता ने माँ से कहा.....'Kāntā said to mother.....';

मैंने लड़के से पूछा... 'I asked the boy.....';

नौकर मुझसे रुपया माँगता है 'the servant asks me for a Rupee'.

(c) Means, instrument of agency:

तार से समाचार दो 'send news by telegram';

वह रेल से सफ़र नहीं करता 'he does not travel by train';

चाकू से फल काटो 'cut the fruit with a knife';

मैं पेंसिल से लिखता हूँ 'I write with a pencil';

यह काम नौकर से कराओ 'get this work done by the servant'. (See § 254 c-f).

(d) Manner:

ध्यान से सुनो 'listen with attention (attentively)';

तुम सरलता से पढ़ लो 'you will be able to read (it) with ease (easily)';

वह कठिनता से आ पाया 'he was able to come with some difficulty'.

(e) Cause, reason, origin:

धूप से पत्ते सूख गये 'leaves dried up on account of sun-shine';

वह हैजे से मरा 'he died of cholera';

लड़का कुत्ते से डरता है 'the boy is afraid of the dog';

दही दूध से बनता है 'curd is made from milk'.

(f) Association, antagonism:

मोहन मुझसे मिला 'Mohan met (or visited) me';

[But—मोहन मुझ को मिला 'I happened to meet Mohan' §99 (a).]

भाई से मत लड़ो 'do not quarrel with your brother';

रावण राम से लड़ा 'Rāvaṇa fought Rāma'. Sec §6 Syntax

(g) Separation or keeping away from:

पेड़ से पत्ता गिरा 'the leaf fell from the tree';

दुष्टों से बचो 'keep away from the wicked';

वह शहर से चला गया 'he went away from (left) the city'.

(h) Starting point (place or time):

नदी शहर से दूर है 'the river is at some distance from the city';

राम कल से बीमार है 'Rāma has been ill since yesterday'.



(i) Duration (with reference to a continuous 'action' of present or past):

वह चार साल से यहाँ है 'he has been here for four years';

मैंने दो दिन से कुछ नहीं खाया था 'I had not eaten anything for two days'.

(j) Difference and comparison between *two* persons or things (cf. §101-d)

यह स्याही उससे अलग है 'this ink is different from that';

राम मोहन से बड़ा है 'Rāma is older than Mohan' (See §135);

यह फल उससे अच्छा है 'this fruit is better than that';

वह सबसे छोटा है 'he is younger than all (the rest)'. (The rest', i.e. collectively.)

में

101 में is used for denoting :—

(a) Location or presence (of something) in or within something:

मेरा घर शहर में है 'my house is in the city';

माँ घर में है 'mother is in the house';

वह विद्यालय में पढ़ता है 'he studies in a school';

चाय में शर्करा नहीं है 'there is no sugar in the tea';

पुस्तक में तीस पाठ हैं 'there are thirty lessons in the book';

(b) Duration:

यह किताब मैंने तीन दिन में पढ़ी 'I read this book in three days';

मकान एक साल में तैयार हुआ 'the house was constructed in one year';

(c) Price:

पेन्सिल तीन आने में आती है 'a pencil costs three Annas';

यह किताब दो रुपये में मिली 'the book costs two Rupees';

मैंने यह कपड़ा पाँच रुपये में लिया 'I purchased this cloth for five Rupees';

(d) Comparison with reference to *more than two*, or difference (cf 100-j.)

इन लड़कों में राम सबसे अच्छा है 'Rāma is the best of these boys';

आदमी आदमी में अन्तर है 'between man and man there is difference'.

पर

102. पर denotes—

(a) Location or position on or upon or at something:

किताब मेज़ पर है 'the book is on the table';

पेड़ पर फल हैं 'there are fruits on the tree';

मेरा घर ऊँचाई पर है 'my house is (situated) at a height';

वह दरवाज़े पर खड़ा है 'he is standing at the door';

शान्ता छत पर है 'Shāntā is on the roof';

कुछ दूरी पर 'at some distance';

यहाँ से एक मील पर 'at a distance of one mile from here'.

(b) Point of time at which an action takes place:

मैं ठीक समय पर पहुँचा 'I reached at the right time';

रेल 'दो बज कर दस मिनट पर आती है 'the train arrives at ten minutes after two (o'clock)'.

(c) Sequence of actions or happenings:

वहाँ जाने पर मैंने देखा 'after reaching there, I saw.....';

सभापति के आने पर सब खड़े हो गये 'everybody got up when the President arrived'.

(d) Cause or Reason:

वह चोरी करने पर निकाला गया 'he was dismissed for committing theft'.



(e) Objects of (compound) verbs signifying mercy, faith, confidence, anger etc.:

जीवों पर दया करो "Be kind to animals";

ईश्वर पर विश्वास करो "Have faith in God";

वह नौकरों पर क्रोध करता है "He gets angry with the servants";

का

103. का denotes one of the under-mentioned relations between a noun or a pronoun and another noun which follows the former. If the noun that follows is feminine (singular or plural), का changes to की; if it is masculine and plural, or has an oblique form का changes to के. See Note below.

(a) Possession and relationship:

राम का भाई 'Rāma's brother';

राम की बहिन (or बहिनें) 'Rāma's sister (s)';

राम की बहिन (or बहिनों ने) खाना बनाया 'Rāma's sister (s) cooked food';

राम के भाई 'Rāma's brothers';

राम के भाई (or भाइयों) ने कहा 'Rāma's brother (s) said .....';

(b) Material or composition:

सोने का कड़ा 'a bangle of gold';

पत्थर के मकान 'houses of stone';

स्त्रियों की सभा 'an assembly of women';

कागज़ की नाव 'boat of paper'.

(c) Worth and measure (space or time):

एक रुपये की शकर 'sugar worth a Rupee';

चार आने के फल 'fruits worth four annas';

एक मील की दूरी 'a distance of one mile';

दो गज की चादर 'a bed-sheet of two yards';

पाँच वर्ष का लड़का 'a boy of five years'.

(d) Source, origin, cause ;

कालिदास के नाटक 'the plays of Kālidāsa';

छूत के रोग 'disease of infection';

खेत की उपज 'the product of the field'.

(e) Subject (doer of an act) :

नौकर का काम 'servant's work';

भौरों का गुञ्जन 'the humming of bees';

आपकी कृपा से 'through your kindness'.

(f) Object (of an activity) :

बच्चों की शिक्षा 'the education of the children';

स्त्री की हत्या 'the murder of a woman';

धन का व्यय 'the spending of money'.

(g) Part of a whole :

रोटी का टुकड़ा 'a piece of bread';

पुस्तक का पृष्ठ 'a page of the book.'

(h) Purpose :

पीने का पानी 'water for drinking';

खाने की मेज़ 'table for eating on';

पहनने के कपड़े 'clothes for wearing'.

(i) Characteristic :



बच्चे की सरलता 'the innocence of a child';  
 माँ की ममता 'the love of a mother';  
 फूलों की कोमलता 'the tenderness of flowers'.

**Note :** A noun or a pronoun to which का has been attached, assumes the nature of an adjective and qualifies the noun which follows it. The का forms, therefore, change, like an adjective, with the number, gender and case of the noun which they qualify. See § 129-130. For further use of का, see Syn. § 7.

### Vocative Case

104. The vocative case, i. e., the form of a noun used for addressing or calling a person, such as *Rāma, come here !*, has no relation with the other words in the sentence. *Rāma* is, in fact, itself an independent sentence conveying such ideas as 'listen to me', 'pay attention!', 'be careful!', 'don't do it!' etc. in accordance with the situation and the intonation of the vocative word.

105. The vocative form is identical with the oblique, except that in the plural,—ओं loses its nasalization. There are no case-signs; but certain Interjections ((ओ, अरे, हे, ए, ऐ, अयि etc.) may be prefixed to the noun :

(ओ) लड़के! 'Boy!'      (ओ) लड़को! 'Boys!'  
 (ए) लड़की! 'Girl!',      लड़कियो! 'Girls !',  
 हे ईश्वर! 'O God!',      अरे नीच! 'O wretch!'.

But चाचा! 'Uncle!' दादा! 'Grandpa!' etc. do not change. (See § 82 (b-ii)

**Note :** The nasalized (—ओं) forms should never be used for vacative plural, as is sometimes done by careless writers.

## CHAPTER VII

### Pronoun

106. "A pronoun is a word used instead of a noun". It functions as a noun, except that it cannot be used as the *name* of a person or a thing. It is "used instead of a noun that is used elsewhere or is suggested by the context. Thus it permits us to avoid the unpleasant repetition of a noun or the unnecessary naming of a person (or thing) that is already known." (Curme).

107. A Hindi pronoun is, like a noun, affected by number and case, but not by gender (which is indicated by the verbal forms, or by the adjectives.)

108. In Hindi there are six classess of pronouns—

(1) Personal, (2) Demonstrative, (3) Reflexive, (4) Relative, (5) Indefinite, and (6) Interrogative.

109. *Personal Pronouns* are used for 'the person speaking' 'the person spoken to' and 'the person or thing spoken about' There are thus three *Persons* :

(a) Pronouns indicating the *person speaking* are said to be of the *First Person* These are—मैं 'I' (singular) and हम 'we' (plural). (हम is often used for मैं by authors and editors, and colloquially.)

(b) Pronouns indicating the *person spoken to* are said to be of the *Second*



*Person.* These are तू 'thou' (singular), तुम 'you' plural and आप 'you' (honorific : always plural).

- (i) तू is used in addressing God, children, and, occasionally, very intimate friends. It may also be used in anger, or to express disrespect, or in fondly addressing one's mother, sister, younger brother etc. (but seldom father, uncle and grandfather)
- (ii) तुम is used in addressing members of the family, familiar equals and servants.
- (iii) आप is the polite and respectful form of address for all, both in the singular and the plural. (It is occasionally used also for a person 'spoken about'. See (c) (iii) and (iv) below) (c) Pronouns referring to the *person or thing spoken about* (other than the person speaking and the person spoken to) are said to be of the *Third Person*. These are वह and यह 'he, she, it' (singular), and वे and ये (plural).
- (i) वह, यह, वे and ये are really Demonstrative Pronouns, used also as Personal. See § 100.
- (ii) वह and वे, refer to the absent or relatively remote person (s) and thing (s); ("he, she, it-there," "they-there"); यह and ये refer to the present or relatively proximate person (s) and thing (s)—("he, she, it-there" "they-here").
- (iii) The singular forms वह and यह are not used for a person unless he (or she) can also be addressed as तू when spoken to. वे and ये are the usual forms in both singular and plural. For things, however, the "correct" number is used.
- (iv) In polite speech, आप is almost invariably used instead of ये when the person spoken about is present (as "the gentleman here").
- (v) In writing, आप is sometimes used (as "the gentleman") for an author scholar, leader etc. introduced or described to the readers. The usage, however, is somewhat archaic.
- (vi) Use of वह and वे as plural forms, though common, should be carefully avoided.
- (vii) All the pronouns (of whatever class) except मैं, हम, तू and तुम, and the Reflexive (§ iii) are considered to be of the Third Person. In form, आप also belongs to the Third Person. (See §191 Note ii).
- (viii) The current pronunciation of वह and यह is वो and ये.

110. *Demonstrative Pronouns* are used for 'pointing out' a relatively remote or proximate person or thing. The Demonstrative Pronouns are : वह, यह, वे, and ये; वह 'that' and वे 'those' for denoting the remote, and यह 'this' and ये 'these' the proximate. These are also used as Personal Pronouns of the third person (§109-c-i).

Whether वह, यह, वे, and ये, are Personal or Demonstrative, can be ascertained from only the situation or the context. When there is definite 'pointing out', they are Demonstrative. When there is mere substitution of nouns they are Personal. In talk, Demonstrative Pronouns are often accompanied with a gesture i.e., 'pointing out'.



111. *Reflexive Pronouns* substitute and refer to a noun or pronoun which is as a rule, the logical subject of the sentence.

Hindi has only three Reflexive Pronouns : आप, its oblique forms अपना and अपने, and a compound of these two, अपने-आप, आपस meaning 'each other' or 'one another' (§ 121-3) is also, in its origin, a reflexive pronoun.

(a) Of these, आप (occasionally followed by ही (§300-a) has an adjectival (intensifying) force and qualifies a noun or pronoun which it usually follows, and which, as a rule, is the logical subject of the sentence. See however (ii) below.

राम आप (ही) वहाँ गया था 'Rāma himself had gone there';

मुझे आप ही जाना पड़ेगा 'I shall have to go myself';

वे आप (ही) आएँगे 'they themselves will come';

राम आप भूखा है 'Rāma is himself hungry';

उसने आप ही यह पत्र लिखा है 'he himself has written this letter'.

(i) आप is frequently replaced by स्वयं (Sanskrit) or by खुद (Persian): राम स्वयं (ही) वहाँ गया था, वह स्वयं आया, राम खुद भूखा है।

(ii) आप (ही) occasionally qualifies nouns or pronouns which are not the logical subjects of the sentences.

उसका आप दिवाला निकल गया है 'he has himself become a bankrupt';

नेता मैं आप (ही) हिम्मत नहीं है 'the leader himself has no courage.'

The current tendency, however, is to replace आप in all such cases by स्वयं or खुद : उसका खुद दिवाला निकल गया है; नेता मैं स्वयं (ही) हिम्मत नहीं है.

Notice also that आप does not attach case-signs, used as an adjective. (See § 119).

(iii) आप ही can, however, be used also as an adverb, when it means 'of one's own accord, spontaneously.' Thus, राम आप ही वहाँ गया था can denote, if the context so demands, 'Rāma had gone there of his own accord.' cf. the adverbial use of अपने-आप, under (c) below.

(iv) The Reflexive आप is, of course, is to be differentiated from the Personal आप which is nothing but a polite form of तुम (or ये or वे), while the Reflexive आप can refer to any 'Person'.

(b) The oblique form of आप is अपने (meaning 'oneself') with को, से, मैं or पर as required (but never with ने :) (See § 119).

अपने refers to a noun or a pronoun which must be the logical subject of the sentence:

राम ने अपने को वन में पाया 'Rāma found himself in the forest';

अपने में किसी को दोष नहीं दीखता 'nobody sees a fault in himself'.

(c) अपने-आप is used either as an emphatic (or unambiguous) form for the oblique अपने (see note below), or as an adverb meaning 'of one's own accord, automatically, spontaneously'. (§ 293(f)). Thus—

सीता ने अपने (अपने-आप) को दोष दिया 'Sītā blamed herself (her ownself)';

मैंने अपने (अपने-आप) से पूछा 'I asked myself (my ownself)';

But in वह अपने-आप चला गया 'he went away of his own accord,' अपने-आप is adverbial, and can be replaced by आप ही: वह आप ही चला गया (See § a-iii) above).

(d) अपना ('belonging to oneself,' 'one's own') is in fact, an adjective derived from आप, and is used (like the का forms: § 103 Note) as such



(with its modifications अपनी and अपने). provided the person it refers to is the logical subject of the sentence. See § 119-ii, § 122 and Syn. § 10-12.

लड़का अपनी किताब माँगता है 'the boy asks for his book';

लड़के ने अपनी माँ से कहा 'the boy told his mother'.

*Note:* अपने and अपने-आप (except when adverbial) are used only in the oblique cases with को, से, में and पर (never with ने). In अपने-आप, आप is really a noun meaning 'self,' so that अपने-आप=one's self. अपने is the shorter form of अपने-आप, with the noun आप omitted, but implied, so that अपने=अपने-आप=one's self=oneself.

112. A *Relative Pronoun* is related to a noun or a pronoun occurring in the main sentence, the Relative itself occurring in a subordinate sentence and joining the two.

Hindi has only one Relative Pronoun, जो 'who, which, that, what'.

वह पेंसिल मिल गयी, जो खो गयी थी 'the pencil which had been lost, has been found'.

The main sentence is वह पेंसिल मिल गयी 'the pencil has been found'; the subordinate sentence is 'जो खो गयी थी' 'which had been lost'. जो occurs in the latter, is related to पेंसिल occurring in the main sentence, and joins the two sentences like a conjunction (see § 311). Similarly, जो आया था, वह चला गया 'he who had come, is gone'. Here वह चला गया is the main sentence, and जो आया था is the subordinate one. जो joins the two, at the same time being related to वह..

(i) जो is both singular and plural.

(ii) जो is always accompanied with वह or वे in the main sentence. Both जो and वह, वे refer to one and the same person or thing. वह (वे) is called the 'Correlative' of जो.

(iii) सो, ('he, they') as a Correlative of जो, is now obsolete except in proverbs and maxims

113. *Indefinite Pronouns* refer to an unknown or unidentified person or thing.

Hindi has only two Indefinite Pronouns कोई and कुछ; कोई 'someone, 'some body' refers to a person and कुछ 'something' to a thing.

कोई आ रहा है 'somebody is coming';

उसका कुछ खो गया है 'he has lost something';

दूध में कुछ पड़ गया है 'something has fallen into the milk';

आज कोई नहीं आया 'nobody came today';

घर में कुछ नहीं है 'there is nothing in the house'.

(i) कुछ, along with क्या (§114), is really a neuter form—a rare occurrence in Hindi.

(ii) कुछ is also used as an adjective (numeral & quantitative) and as an adverb meaning 'some', 'a few', 'a little', 'partly' See §128, §156 and §293.

(iii) कोई may be used as an adverb, in the sense of 'some, about'. See §152 & §293 (d)

(iv) कोई may also be used as the plural form and signify 'some people' कोई आ रहे हैं 'some people are coming'.

114. *Interrogative Pronouns* are used in asking questions.

Hindi has only two Interrogative Pronouns, कौन and क्या, the former



usually referring to 'persons' and the latter to 'things' either in singular or in plural:

वह कौन है ? 'who is he ?';  
 यह क्या है ? 'what is this ?';  
 वे कौन हैं ? 'who are they ?',  
 ये क्या हैं ? 'what are these ?'.

- (i) क्या is really a neuter form—a rare occurrence in Hindi. See §113.  
 (ii) क्या, (frequently expressed, but occasionally implied) is used for denoting the interrogative nature of a sentence (except when another interrogative word is present §195):

क्या वह आया है ? 'has he come ?';

(क्या) राम सो गया ? 'has Rāma gone to sleep?'.  
 (iii) For further uses of क्या (as a Compound Pronouns see §120 (26—28)

(iv) कौन and क्या may be used as a relative pronouns;

वह कौन है, कोई नहीं जानता ? 'nobody knows who he is'.

पता लगाओ कि कल उसने क्या किया 'find out what he did yesterday'

- (v) क्या is used as an exclamatory adjective for denoting the surprising or striking nature of some quality etc.

क्या सुन्दर दृश्य है ! 'what a lovely scene !'

क्या पागल आदमी है ! 'what an idiotic person!'

यह क्या बेवकूफी है ! 'what foolishness is this !'

- (vi) क्या is also used as an adverb expressing emphatic negation:

वह आदमी क्या है, राक्षस है 'call him a *man* ? he is a *demon* !'

बच्चा क्या है, गुलाब का फूल है ! 'it's not a *child*, it's a *rose* !'

वह दौड़ता क्या है, उड़ता है ! 'does he *run* ? he *flies* !'

तुम मुकदमे में क्या जीतेगे ! 'you win the case ?—impossible!'

- (viii) Another adverbial use of क्या is as a declarative, rhetorical interrogative:

यह क्या पड़ी है तुम्हारी किताब ! 'here lies your book ! can't you see?

मैं यह क्या बैठा हूँ ! 'am I not sitting here ? (Don't you see, I am sitting here)'

- (viii) The pair क्या.....क्या (§120—28) is also adverbial (conjunctive) in sense.

## CHAPTER VIII

### Pronouns ; The Oblique Form

115. Hindi pronouns attach the same case-signs as the nouns, namely, ने, को, से, में, पर and का. But the oblique itself, in some case, is formed differently from the noun.

116. The oblique forms of the various pronouns are made as follows:

(a) In the singular, यह, वह, जो and सो change respectively to इस, उस, जिस and तिस, while कौन and क्या change to किस and कोई and कुछ to किसी before all the case-signs: इस को, उस में, जिस ने, किस पर, किसी से.

(b) In the plural, except before ने, these change to इन, उन जिन, तिन, किन, and किन्हीं : इनका, उनसे, जिनमें, किन्हीं को.

(c) Before ने, the plural oblique forms are इन्हों, उन्हों, जिन्हों, किन्हों and



किन्हीं : इन्होंने, उन्होंने, किन्हीं ने.

(d) मैं and तू remain unchanged before ने : मैंने तूने.

(e) Followed by the rest of the case-signs मैं and तू change to मुझ and तुझ : मुझ को, तुझसे.

(f) हम and तुम remain unchanged before all case-signs : हम ने, भसे, हमको, तुमको, तुम में.

(g) मैं, तू, हम and तुम do not attach का. Instead, they change into मेरा, तेरा, हमारा, and तुम्हारा. These latter forms have all the significations of का and modify to मेरी, तेरी, हमारी, तुम्हारी and मेरे, तेरे, हमारे, तुम्हारे.

(h) When used as an adjective (§ 113-ii), कुछ remains unchanged. (§ 139).

117. As an alternative to को, all the oblique forms attach—ए in singular and—हैं in plural : इसे (=इसको), इन्हें (=इनको) उसे, उन्हें, तुम्हें. हम, however, makes हमें, not हम्हें. (See § 9 Syntax).

*Note*:—The indefinite pronouns कोई and कुछ do not attach—ए or—हैं.

118. The personal pronoun आप attaches all case-signs without any change: आप ने, आप को, आप में.

*Note*:—The personal आप is always plural (honorific).

119. The Reflexive आप, as already stated (§ 111 (b) ), changes to अपने before को, से, में and पर : अपने को, अपने में etc.

(i) ने is not attached to the reflexive आप, but only to the subject (noun or pronoun) to which आप refers. In such cases आप itself remains unchanged.

राम ने आप (ही) यह काम किया 'Rāma himself did this work';  
उसने आप मुझे बुलाया 'he himself sent for me'.

(ii) For denoting the various senses of का, आप changes to अपना, अपनी, अपने (§ 111 (d) ).

(iii) The plural forms are the same as those of the singular.

(iv) अपने-आप remains unchanged.

## CHAPTER IX

### Pronouns: Miscellaneous

120. *Compound Pronouns*.—Two or more pronouns may be compounded, or the same pronoun repeated, to denote various shades of meanings. The following are some of the more important combinations:—

(1) अपने-आप See § 111 (c) as § 293 (f)

(2) आप-से-आप=अपने-आप (adverb : § 293 h, App. § 25 (i))

(3) आप-ही-आप 'by oneself', 'to oneself', 'aside (in Dramas)' See § 293-g and App. § 25 (h)

जो कोई 'who (so) ever', जो कुछ 'what (so) ever' :

जो कोई आए, उसका स्वागत है 'whoever comes is welcome'.

जो कुछ मिले, रखलो 'keep whatever you get'.

(5) जो जो=जो कोई or जो-कुछ :

जो जो आए, उसे खिलाओ 'whosoever may come, feed him';

जो जो चाहिए, मिलेगा 'whatsoever is required will be given'.

(6) जो कि=जो :



वह आदमी मर गया जो कि बीमार था 'the man, who was ill, is dead'.  
जो कि is now archaic, and may be discarded.

(7) कोई-कोई 'some, a few' (archaic) :

कोई-कोई रात में काम करते हैं 'some work during the night'.

(8) सब कोई 'all, everybody (plural)' (archaic) ;

सब कोई सबेरे उठते हैं 'everybody gets up in the morning'.

(9) हर कोई = सब कोई, but Singular :

हर कोई जानता है 'everybody knows'.

(10) कोई-न-कोई (App. §25-j) 'someone or other', 'sombody or other':  
घर में कोई न कोई अवश्य होगा 'some one or other must be in the house'.

(11) कोई.....कोई 'some.....others', or 'one.....another':

कोई आ रहे हैं, कोई जा रहे हैं 'some are coming, others are going';

कोई अच्छा है, कोई बुरा 'one is good, an other bad'.

This use of कोई...कोई is conjunctive. See § 312 A (i).

(12) कुछ-न-कुछ (App. § 25-j) 'something or other':

हम कुछ-न-कुछ कर लेंगे 'we shall do something or other';

(13) कुछ का कुछ 'something quite different from what was intended or expected':

तुमने कुछ का कुछ समझ लिया 'you took it quite differently';

कुछ का कुछ हो गया 'something unexpected happened'.

(14) सब-कुछ 'everything':

मुझे सब कुछ मिल गया 'I got everything';

मेरा सब कुछ गया 'I lost everything'.

(15) बहुत-कुछ 'a great deal': (also used as an adverb, § 293-c):

राम को बहुतकुछ मालूम है 'Rāma knows a great deal'.

(16) कुछ-कुछ 'somewhat', 'a little' (Adj. or Adv. § 293-c):

मुझे कुछ-कुछ बुखार है 'I have a little fever';

(17) कोई और 'someone else, anybody else':

वह मोहन नहीं था, कोई और था 'It was not Mohan, it was someone else';

क्या कोई और है? 'Is there anybody else?'.

(18) और कोई = कोई और

और कोई नहीं आया 'nobody else came'.

(19) कोई दूसरा = कोई और

यह कोई दूसरा हो है 'he is somebody else'.

(20) कुछ और 'something else', 'a little more':

कुछ और लीजिए 'please take a little more'.

कुछ और सुनाओ 'tall us something else'.

(21) और कुछ 'something else':

मुझे और कुछ नहीं चाहिए 'I need nothing else'.

और कुछ? '(Do you want etc.) anything else?'

(22) कुछ.....कुछ 'some.....some': (conjunctive Ai § 312-A-i)

(23) कोई सा See § 134.

(24) कौन सा See § 134.

(25) कौन-कौन 'which persons?':

मेरे साथ कौन-कौन चलेगा 'which (plural) of you will accompany me?'

(कौन-कौन is usually singular in form, but plural in sense. some-times कौन-कौन has the plural form).



(26) क्या-क्या 'which things?', 'what things?' :

भाई बाजार से क्या-क्या लाए हैं ? 'what things has brother brought from the market ?' :

(27) क्या-से-क्या 'denotes unexpected and abrupt change of situation, usually for the worse:

(28) क्या.....क्या is adverbial and denotes, equally, without difference or distinction'. It has a conjunctive force (§312A)

क्या तुम, क्या वह, दोनों मूर्ख हैं 'you and he both are (equal) fools'.

क्या, निर्धन, क्या धनी, सभी मरेंगे 'rich or poor all will pass away'.

(29) All pronouns, singular or plural, direct or oblique, may be combined with the emphatic 'particle' ही :

मैं ही 'I myself',

तू ही 'thou thyself'

आप ही 'you yourself (honorific)',

कोई ही 'hardly anyone',

कुछ ही 'hardly something, hardly a few'.

Most of these compounds, however, are affected by Sandhi (§50-c) and are slightly modified:

मुझ+ही=मुझी, तुझ+ही=तुझी, हम+ही=हमी (हमीं) तुम+ही=तुम्ही (तुम्हीं) वह+ही=वही, यह+ही=यही, वे+ही=वही, ये+ही=यही उस+ही=उसी, इस+ही=इसी, जिस+ही=जिसी, किस+ही=किसी, उन+ही=उन्ही (उन्हीं), इन+ही=इन्ही (इन्हीं) जिन+ही=जिन्ही (जिन्हीं), किन+ही=किन्ही (किन्हीं)

*Note that—*

(a) किसी and किन्ही serve as singular and plural obliques of कोई.

(b) The nasalized forms हमीं, तुम्हीं etc. may be discarded

#### 121. Miscellaneous Pronouns:

(1) अमुक 'so and so':

(2) बहुत 'several, a lot, a good many':

तुम-जैसे मैंने बहुत देखे हैं 'I have seen a lot like you !'

(3) आपस (में, की) 'each other, one another; among themselves'.

आपस में मत लड़ो 'do not quarrel with each other'.

आपस की 'mutual, internal':

(4) परस्पर 'mutually (adverb)':

(5) एक-दूसरे 'each other, one another':

एक-दूसरे को मत मारो 'do not beat each other'.

एक-दूसरे से मत लड़ो 'do not fight (or quarrel) with each other'.

(6) एक.....दूसरा (or दूसरे) 'one.....the other' or 'some.....others' conjunctive § 312 A-i).

एक सुखी है, दूसरा दुःखी; 'one is happy, the other unhappy;

एक धनी है, दूसरा निर्धन one is rich, the other poor'.

(7) फलों, फलाना 'so and so':

122. The का or रा forms of pronouns when referring to the subject of the sentence, are always replaced by the reflexive अपना. See § 99 (a) and § 111 (d).

राम अपना (not उसका !) पाठ पढ़ता है 'Rāma reads his lesson'.

लड़के ने अपनी (not उसकी !) किताब फाड़ डाली 'The boy tore up his book'.

उसने अपने (not उसके !) भाई से कहा 'He told his brother'.

मैं अपने (not मेरे !) घर जाता हूँ 'I am going home'.

तुम अपना (not तुम्हारा !) काम करो 'You do your work'.

उसे अपनी (not उसकी !) किताब मिल गयी 'He found his book'.



राम को अपना (not उसका !) पाठ पढ़ना है 'Rāma has to read his lesson'  
 उसे अपने (not उसके) ! भाई से पता चला 'he came to know from his brother'  
 But उसे उसके भाई ने बताया his brother told him' where उसे is not the subject  
 but the object.

Note the difference—

मैं उससे अपने घर पर मिला 'I met him at my house'. (Subject मैं)  
 ,, ,, उसके ,, ,, 'I met him at his house.' (Subject मैं)  
 वह मुझसे अपने घर पर मिला 'he met me at his house'. (Subject वह)  
 ,, ,, मेरे ,, ,, 'he met me at my, house'. (Subject वह)  
 (For further discussion, see § 10—12 syntax).

However. अपना is used as an *intensifying* adjective (=own) qualifying the का or रा forms which it invariably follows : राम का अपना घर 'Rama's own house, मेरी अपनी किताब 'my own book' तुम्हारे अपने कपड़े 'your own clothes'.

123. As in the case of certain nouns (§ 83), the word लोग is attached to a plural pronoun for defining or emphasizing plurality : आप लोग, हम लोग, तुम लो, ये लोग, वे लोग, जो लोग, कौन लोग etc.

In oblique forms, आप, तुम and हम are not affected while ये, वे etc. change to इन, उन etc. The case-signs are attached to लोग only which change to लोगों आप लोगों ने, हम लोगों से, उन लोगों को etc.

The word सब is similarly used for denoting plurality : हम सब, वे सब, उन सबों ने, हम सबों को, तुम सबों में etc.

124. The case-signs ने, को etc. are usually tagged on to the pronouns : उसने, तुने, मैंने, मुझको, हमसे (§ 97-Note)

But, as in the case of nouns, they should be written separately : किसने, उसने, तुम पर, उन्हीं ने, किन्हीं ने, of course,—मेरा (रा तुम्हारा etc.),—ए (इसे, उसे, जिसे, किसे etc.), and—हैं (उन्हें, इन्हें, किन्हें etc.) cannot be separated from the stem.

## CHAPTER X

### Adjective

126. An *Adjective* is a word which qualifies a noun or a pronoun :

अच्छा लड़का 'a good boy'	बुरा आदमी 'a bad man'
काली बिल्ली 'a black cat'	ठंडा पानी 'cold water'
बीमार लड़की 'a sick girl'	यह किताब 'this book'
वह मकान 'that house'	मेरी बहिन 'my sister'
हमारा शहर 'our city'	बहुत दूध 'much milk'
पाँच रुपये 'five rupees'	कौन-सी किताब 'which book ?'
बहुत-से आदमी 'many men'	कई लोग 'several people.'

127. Some adjectives denote a quality (अच्छा, बुरा, काली); some state number, (पाँच) quantity (बहुत) ; some describe state or condition (ठंडा, बीमार) some only point out (यह, वह) ; others particularize (मेरी, हमारा) ; still others ask question (कौन-सी) ; etc., etc. Broadly speaking, they can be divided into two classes describing and distinguishing, i. e. those which merely indicate a quality, and those which point out a person or a thing as distinct from others of their own class. Thus बुरा, काली, बीमार, ठंडा etc. merely describe, whereas यह, वह, मेरी हमारा etc. point to things and persons which are to be distinguished from other persons and things.



128. Almost all the pronouns can function as adjectives :

यह किताब	'this book'	}	(Demonstrative) ;
वे बच्चे	'those children'		
कौन आदमी	'which man ?'	}	(Interrogative);
क्या काम	'what work'		
कोई आदमी	'some man'	}	(Indefinite) ;
कुछ फल	'some fruits'		
जो लड़के	'those boys who'		(Relative) ;
वह आप	'he himself'		(Reflexive) ;

129. The oblique forms of pronouns having का or रा, namely, इसका, उसका, जिसका etc. मेरा my तेरा thy हमारा 'our' तुम्हारा 'your', and अपना 'my, thy, our, your, his, her, its, their (reflexive)', are used always as adjectives. They are sometimes called *Possessive Adjectives*. In fact the oblique forms of all nouns with का may also be considered as Possessive Adjectives : They change to की and के (§ 103), just as an—आ adjective changes to—ई and—ए (§ 130).

*Note*—अपना is used also as an intensifying (or emphasizing) adjective, when it follows a noun or pronoun with का or—रा, and means 'own'. See § 122.

130. (a) Adjectives ending in—आ (including Possessive Adjectives) change it to—ई when qualifying a feminine noun in any case or number: अच्छा लड़का 'a good boy', but अच्छी लड़की 'a good girl'; अच्छी लड़कियाँ, अच्छी लड़की को, अच्छी लड़कियों को; similarly 'मेरी किताब, मेरी किताबें, मेरी किताब में, मेरी किताबों में' etc.

(b) The—आ changes to—ए when the adjective is qualifying a Masculine noun either in the oblique form or in the Plural (Direct or Oblique) : अच्छे लड़के को, अच्छे लड़के 'good boys', अच्छे लड़कों को मेरे भाई को, मेरे भाई 'my brothers', मेरे भाइयों को etc.

(c) A few—आ adjectives are excepted from this rule: सवा 'one and a quarter', बढ़िया of superior quality', घटिया 'of inferior quality', उमदा 'nice', दुखिया 'unhappy, unfortunate'.

(d) All the other adjectives remain unchanged: लाल कपड़ा (masc.) 'red cloth', लाल कपड़े 'red cloths', लाल साड़ी 'red sari'.

(e) Case-signs are attached only to the nouns, the adjective having only the oblique form: अच्छे लड़के को, मेरे भाई से, हमारे शहर में उस आदमी से, मुझ दीन पर, हम गरीबों को. But see § 139.

131 (a) सा attached to the oblique form of a noun or a pronoun denotes 'like', which then functions, as an adjective:

गाय-सा 'cow-like', कुत्ते-सा 'dog' like, मुझ-सा 'me-like', तुम-सा 'you-like', उन-सा 'them-like'.

The सा of these adjectives changes in the oblique and the feminine like ordinary—आ adjectives.

(b) सा is attached also to an adjective, and

(i) either denotes 'looking, seeming:

लाल-सा 'red-looking', ऊँचा-सा high-looking',

पागल-सा 'mad-seeming', बड़ा-सा 'big looking',

दुबला-सा 'weak-looking', गोरा-सा 'fair-looking'.

or (ii) सा intensifies when used with quantitative adjectives:



बहुत-सा 'a great deal', थोड़ा-सा 'just a little'.

(c) एक-सा denotes 'similar':

These सा adjectives when qualifying a noun in Plural or in the oblique form or a Feminine Noun (Singular or Plural, Direct or Oblique) change both the elements in accordance with the general rule. See § 130 (a) : गोरे-से आदमी (Plural), गोरे-से आदमी ने ; दुबली-सी लड़की दुबली-सी लड़कियों ने etc.

बहुत-से (Plural) 'a good-many' and थोड़े-से 'only a few' denote indefinite numbers. (See § 156).

132. सा is also added to the का or रा forms for denoting similarity of quality possession etc.:

बन्दर का सा मुँह 'a face like that of a monkey',  
गधे की सी आवाज 'a voice like that of an ass',  
उसके से कपड़े 'clothes similar to his',  
मेरी सी नाक 'a nose like mine'.

Note that both का or रा and सा are affected by Gender, Number and Case.

133. सा may be replaced by जैसा or सरीखा (somewhat archaic) with nouns and pronouns (other than Indefinite and Interrogative). तुम सा=तुम जैसा or तुम सरीखा; गधे सा=गधे जैसा or गधे सरीखा.

134. सा with कोई and कौन denotes 'any one' and 'which one', respectively :

कोई-सी किताब 'any book', कौन-सी किताब 'which book?'.

135. 'Degrees' of qualities etc. are usually denoted with the help of the Case-sign से attached to the noun or pronoun (in oblique form) with which comparison is made. See § 100 (b).

राम से छोटा 'Younger than Rāma',  
सब से ऊँचा 'higher than all, highest',

136. में is similarly used (in the "Selective" sense) for denoting superiority of one out of two or more. See § 101 (d).

दोनों में बड़ा 'bigger of the two',  
सब में अच्छा 'best of all'.

137. In literary Hindi, the phrase की अपेक्षा may be substituted for से.

राम की अपेक्षा छोटा 'younger as compared to Rāma'.

138. The words ज्यादा or अधिक 'more' and कम 'less' may be prefixed to adjectives for denoting comparison :

लोहे से ज्यादा (कम) टिकाऊ 'more (less) durable than iron',

फूल से अधिक कोमल 'more delicate than flower'.

ज्यादा, अधिक and कम can also be used independently for denotings 'more' or 'less, in number or in quantity : दस से ज्यादा(कम) 'more (less) than ten ; एक मन से अधिक (कम) 'more (less) than a maund'.

कम-से-कम 'at least' and अधिक-से-अधिक 'at the most' are used as adverbs, for which see App. §25-i.

बढ़ कर 'superior to' and घट कर 'inferior to' are similarly used.

139. Adjectives denoting quality, number and quantity may be used as nouns, when they are affected by Case and Number in the same way as nouns : बड़ों ने, छोटों से, इतने से, एक ने, चार ने, बहुतों को, छोटियों को, बुरी से; अपना used as a



noun denotes 'a things' or person belonging to oneself. कुछ, however, does not change : कुछ में ( Plural ).

140. (a) Two sets of adjectives derived from Pronouns may particularly be noted—

(i) Denoting Quality ऐसा 'of this kind' ( from यह ), वैसा 'of that kind' ( from वह ), कैसा 'of what kind' ( from कौन-क्या ), जैसा 'of which kind' ( Relative ) ' ( from जो ), तैसा 'of that kind' ( from सो, archaic ). Compare सा forms § 131-134.

(ii) Denoting Quantity—

इतना 'this much' (from यह ),

उतना 'that much' (from वह ),

कितना 'How much' (from क्या ),

जितना 'as much (Relative)' (from जो ).

The plurals of इतना etc. may denote Number : इतने आदमी 'so many men', कितनी किताबें 'how many books?', कितने फल ? 'how many fruits?'.  
All these are affected by Gender and Case like—आ adjectives, and may be used also as Nouns. ( For corresponding adverbs, see § 288-289 )

141. The Present and Past Participles (§243-244) are adjectives derived from verbs : बहता पानी 'flowing water', बीते दिन 'past days'.

142. Adjectives may, of course, be used as parts of predicate and undergo the usual changes due to gender, number and case :

गाड़ी खड़ी करो 'stop the carriage',

लड़के अच्छे हैं 'the boys are good',

See § 57 and § 61.

143. But if an adjective is used as a predicative word referring to an object which has—को, it ( the adjective ) remains unchanged. See § 99 (c) and (e).

गाड़ी को खड़ा करो 'Stop the carriage' ;

लकड़ी को काला रँगो 'paint the wood black' ;

किताबों को गन्दा मत करो 'do not make the books dirty'.

144. The words अति, अतीव, अत्यन्त , बहुत , बड़ा , महा, etc. prefixed to an adjective ( of quality ) denote 'very, extremely':

अति क्रूर 'very cruel' (archaic), अतीव दुःखद 'extremely painful', अत्यन्त सुन्दर 'extremely beautiful', बहुत छोटा 'very small, or young', बड़ा भारी 'very heavy, महा भयानक 'extremely fearful'.

145. The Sanskrit comparative and superlative endings—तर and—तम are attached to only *Tatsama* adjectives for denoting 'more, very, extremely highly etc.

कठिनतर 'more difficult', प्रियतम 'very dear, dearest, darling'.

## CHAPTER XI

### Numerals

146. Numerals are adjectives indicating number. They may be *Cardinal, Ordinal or Multiplicative*.

(a) *Cardinals* are used for counting: एक फल 'one fruit'. दो घोड़े 'two horses', तीन किताबें 'three books' सौ आदमी 'a hundred men'.



(b) *Ordinals* are used for denoting 'position or order in a series'. पहला पाठ 'the first lesson', दूसरी किताब 'the second book', तीसरा घर 'the third house'.

(c) *Multiplicatives* indicate multiplication: दुगुना 'double'. दोहरा 'two-fold', दसगुना 'ten-fold', सौगुना 'hundred-fold'.

147. The Hindi Cardinals are as follows:

एक	one	दो	two	तीन	three
चार	four	पाँच	five	छह	six
सात	seven	आठ	eight	नौ	nine
दस	ten	ग्यारह	eleven	बारह	twelve
तेरह	thirteen	चौदह	fourteen	पन्द्रह	fifteen
सोलह	sixteen	सत्रह	seventeen	अठारह	eighteen
उन्नीस	nineteen	बीस	twenty	इक्कीस	twenty-one
बाईस	twenty-two	तेईस	twenty-three	चौबीस	twenty-four
पच्चीस	twenty-five	छब्बीस	twenty-six	सत्ताईस	twenty-seven
अड़ठाईस	twenty-eight	उन्तीस	twenty-nine	तीस	thirty
इकतीस	thirty-one	बत्तीस	thirty-two	तींतीस	thirty-three
चैंतीस	thirty-four	पैंतीस	thirty-five	छत्तीस	thirty-six
सैंतीस	thirty-seven	अड़तीस	thirty-eight	उन्तालीस	thirty-nine
चालीस	forty	इकतालीस	forty-one	बयालीस	forty-two
तितालीस	forty-three	चवालीस	forty-four	पैंतालीस	forty-five
छियालीस	forty-six	सैंतालीस	forty-seven	अड़तालीस	forty-eight
ऊन्चास	forty-nine	पचास	fifty	इक्क्यावन	fifty-one
बावन	fifty-two	तिरपन (त्रेपन)	fifty-three	चौअन	fifty-four
पचपन	fifty-five	छप्पन	fifty-six	सत्तावन	fifty-seven
अठ्ठावन	fifty-eight	उन्सठ	fifty-nine	साठ	sixty
इकसठ	sixty-one	वासठ	sixty-two	तिरसठ (त्रेसठ)	sixty-three
चौसठ	sixty-four	पैंसठ	sixty-five	छियासठ	sixty-six
सड़सठ	sixty-seven	अड़सठ	sixty-eight	उनहत्तर	sixty-nine
सत्तर	seventy	इकहत्तर	seventy-one	बहत्तर	seventy-two
तिहत्तर	seventy-three	चौहत्तर	seventy-four	पचहत्तर	seventy-five
छिहत्तर	seventy-six	सतहत्तर (सत्तर)	seventy-seven	अठहत्तर (अठत्तर)	seventy-eight
उनासी	seventy-nine	अस्सी	eighty	इक्कासी	eighty-one
बयासी	eighty-two	तिरासी	eighty-three	चौरासी	eighty-four
पचासी	eighty-five	छियासी	eighty-six	सत्तासी	eighty-seven
अठासी	eighty-eight	नवासी	eighty-nine	नब्बे	ninety
इक्क्यानवे	ninety-one	बानवे	ninety-two	तिरानवे	ninety-three
चौरानवे	ninety-four	पचानवे	ninety-five	छियानवे	ninety-six
सत्तानवे	ninety-seven	अड़ानवे	ninety-eight	निन्यानवे	ninety-nine
सौ	hundred.				
शून्य or सिकर	Zero			(एक) सौ	one hundred
दो सौ	two hundred			हज़ार	thousand
लाख	hundred thousand			दस लाख	million
करोड़	ten million			अरब	thousand million (billion)
खरब	hundred billion				

(i) छह 'six' is often written as छः, and sometimes also as छै (which approximates the current Hindi pronunciation of the word).



(ii) Above 'hundred', the numbers proceed regularly:

एक सौ एक 101,      एक सौ दो 102,  
तीन सौ चार 304,      पाँच हजार दो सौ पच्चीस 5225.

*Note*:—There is no change in the form of the above numerals due to gender or case. As for number, obviously, एक is singular and the rest are plural by nature.

148. (a) Nouns denoting measure, weight etc., when preceded by a numeral or by an adjective denoting indefinite number: (§ 156), are used as adjectives (of quantity):

दो गज कपड़ा 'two yards of cloth';      तीन मन अनाज 'three maunds of grain';  
एक गाड़ी ईंधन 'a cart-load of fuel';      कई सेर दूध 'several seers of milk';  
एक गिलास पानी 'a glass of water';      दो प्याले चाय 'two cups of tea'.  
See also §85 and §159.

(b) A numeral + a noun denoting measure, weight etc. is treated, as an adjective also as regards the change of form due to number and case (but not gender). Thus,

दो प्याले दूध 'two cups of milk', तीन टोकरे आम 'three basket-fulls of mangoes', (प्याले : Masc. Pl. and टोकरे : Masc. Pl. like अच्छे : Masc. Pl. §130-b); but दो प्याली दूध ; तीन गाड़ी ईंधन (like अच्छी Fem. Plural : §130-b, not प्यालियाँ, गाड़ियाँ like लड़कियाँ.) Also, दो प्याले दूध में (not...प्यालों...), तीन टोकरे आम से (not...टोकरों...) : like अच्छे, Masc. Pl. in the oblique. However, when collective sense is intended, the nouns retain the singular form: तीन टोकरा आम, दो बोधा जमीन etc.

149. Some of the regular numerals are replaced by *Collective* adjectives (which are, in fact, nouns of the same type as those referred to in § 148 above). Thus जोड़ा or जोड़ी 'pair' = दो, चौकड़ा = चार, पंजा = पाँच, छक्का = छह, दर्जन = 'dozen' = बारह, बीसी or कोड़ी = बीस = 'score', सैंकड़ा = सौ. These are treated as nouns and may be qualified by the regular numerals : दो जोड़े (or जोड़ा) 'two pairs' = four, तीन चौकड़े (or चौकड़ा) 'three fours' = 12, पाँच दर्जन = 'five dozens', दस बीसी = ten scores = 200, etc.

सैंकड़ा is also used in the sense of 'per hundred' or 'per cent' :

आम दस रुपये सैंकड़ा विकते हैं 'mangoes are sold at ten Rupees per hundred,'

तीन रुपये सैंकड़ा सूद 'interest at three Rupees per cent.'

*Note*:—In accordance with § 148 (b), जोड़ा, चौकड़ा and सैंकड़ा (which are masc.) may or may not change to जोड़े, चौकड़े and सैंकड़े in the plural. पंजा and छक्का, however, change regularly to पंजे and छक्के. जोड़ी, बीसी and कोड़ी, being feminine, remain unchanged.

150. Fractions are expressed as follows :—

$\frac{1}{4}$  = एक बटे चार (one divided by four).

or पाव (used mainly for denoting weights : पाव (सेर) =  $\frac{1}{4}$  seer),

or चौथाई (or चौथा भाग 'quarter').

$\frac{1}{3}$  = एक बटे तीन, or तिहाई (or तीसरा भाग) 'one third'.

$\frac{1}{2}$  = एक बटे दो, or आधा 'half'.

$\frac{3}{4}$  = तीन बटे चार, or पौन 'three quarters'.

$\frac{1}{5}$  = एक बटे पाँच, or पाँचवा भाग 'a fifth'.

$1\frac{1}{4}$  = एक सही एक बटे चार or सवा 'one and a quarter'.

$1\frac{1}{2}$  = एक सही एक बटे दो or डेढ़ 'one and a half'.



$2\frac{1}{2}$ = दो सही एक बटे दो	or	ढाई 'two and a half'.
$1\frac{3}{4}$ = एक सही तीन बटे चार	or	पौने दो 'two less by quarter'.
$2\frac{3}{4}$ = दो सही तीन बटे चार	or	पौने-तीन 'three -do.
$2\frac{1}{4}$ = दो सही एक बटे चार	or	सवा-दो 'two and a quarter,.
साढ़े '.....and a half' is attached to three, four, etc.:		
साढ़े-तीन 'three and a half' साढ़े-चार 'four and a half', etc.		

151. The system of denoting fractions is used also in denoting fractions of hundred, thousand, ten thousand, ten million, and thousand million. Thus सवा सौ = 125 (literally 'a hundred and its quarter'), डेढ़ सौ = 150 ('a hundred and its half'), ढाई सौ = 250 ('two hundred + hundred-half'), डेढ़ हजार = 1500, सवा दो लाख = 225000, ढाई करोड़ = 25000000, साढ़े-चार हजार = 4500.

152. कोई, लगभग or प्रायः placed *before* a numeral, or एक placed *after* it, denote approximation:

कोई पचास आदमी 'about fifty persons' (§ 113-iii and § 293 (d))  
 लगभग पाँच सौ की भीड़ 'a crowd of about five hundred',  
 प्रायः दो सौ वर्ष हुए 'about two hundred years ago',  
 चालीस एक लड़के आये हैं 'about forty boys have come'.

153. Certain pairs of numerals also denote approximation (App. §25-C):

- (a) दो-एक 'one or two', दो-तीन, तीन-चार, चार-पाँच, पाँच-छह etc.
- (b) दस-पाँच, दस-बीस, दस-पन्द्रह बीस-पच्चीस, बीस-तीस, तीस-पैंतीस तीस-चालीस, चालीस-पैंतालीस, चालीस पचास-पचास पचपन, पचास-साठ
- (c) सौ-सवा सौ, सौ-डेढ़ सौ, सौ-दो सौ दो-ढाई सौ, दो-तीन सौ

154. अकेला and एकाकी both meaning 'lonely, single', and दुकेला meaning 'not alone, not lonely, companioned (by one person)' are noteworthy.

155. आग, अकेला and दुकेला are affected by gender, number and case like ordinary adjectives: (आगी, आधे, अकेली, अकेले, दुकेली, दुकेले etc.)

एकाकी has एकाकिनी in feminine. सैंकड़ा changes to सैंकड़े in plural and oblique.

156. The following adjectives denote indefinite number:

- कुछ 'some, a few' (also quantity a little') (§ 113-ii).
- बहुत 'many, a large number' (also quantity 'much, a great deal').
- बहुत-से 'a good many, several' (§ 131 b(ii)).
- थोड़े 'a few'.
- थोड़े-से 'only a few' (§ 131 b(ii)).
- कई 'many, several', कई एक 'several'.
- सब 'all'.
- सभी 'all' (emphatic).
- सारे 'all'.
- और 'more, additional'.

157. A numeral repeated denotes '.....at a time' or '.....per piece, per head, per day' etc. :

- दो-दो लड़कों को आने दो 'let two boys come at a time'.
- एक-एक लड़के को तीन-तीन फल दो 'give three fruits to each boy'.
- एक-एक आम दो-दो आने में मिलता है 'Mangoes are selling two annas a piece'.
- But एक-एक means also 'all, every-one, each one':
- मैं एक-एक को देख लूँगा 'I will see each one (of you)'.



158. ओँ attached to a numeral denotes aggregation. In case of दो-नों instead of ओँ is attached:

दोनों both  
तीनों all three  
चारों all four  
पाँचों all five  
छहों all six  
सातों all seven  
आठों all eight  
नवों all nine  
दसों all ten  
बीसों all twenty  
तीसों all thirty

(i) These are not plurals, but 'aggregatives'.

(ii) These forms are not affected by gender and case.

चारों लड़के, लड़कों को, लड़कियाँ, लड़कियों को etc.

159. A large but indefinite number is denoted by—दसियों 'tens' बीसियों 'twenties, scores', पच्चीसियों, पचासों, सैकड़ों हजारों, लाखों, करोड़ों (but तीसों, चालीसों, साठों etc. are not used).

These forms, which may be called 'Multitudinous', are not affected by gender and case. Notice the difference between दसों and दसियों, बीसों and बीसियों, etc. दसों denotes 'all ten', दसियों denotes 'several tens', बीसों denotes 'all twenty', बीसियों denotes 'several scores'.

Nouns signifying duration, and those signifying measure, weight etc, assume similar forms when a large and indefinite number or quantity is denoted (§ 85). This- ओँ may be regarded as the oblique plural sign used for the direct plural (§ 95)

महीनों बीत गये 'a number of months passed';

बरसों हो गये 'a number of years elapsed'.

मनों दूध 'maunds and maunds of milk', गाड़ियों अनाज 'cart-loads of grain', टोकरीयों फल 'basket fuls of fruits', मनों, गाड़ियों and टोकरीयों are, obviously, adjectival.

But all these nouns can have only the direct plural form when preceded by a numeral or by an adjective denoting an indefinite number. Thus तीन महीने. कई बरस, Nouns denoting measure etc., when preceded by a numeral, form there plural in accordance with § 148-b : दो मन दूध, तीन गड़ी अनाज etc.

160. *Ordinals*: The first nine ordinals are—

पहला 'first', दूसरा 'second', तीसरा 'third', चौथा 'fourth'  
पाँचवाँ 'fifth', छठा 'sixth', सातवाँ 'seventh', आठवाँ 'eighth',  
नवाँ 'ninth', The rest are made by attaching वाँ to the numerals.  
दसवाँ 'tenth', ग्यारहवाँ 'eleventh', बारहवाँ 'twelfth', बीसवाँ 'twentieth',  
इक्कीसवाँ 'twenty-first', पचासवाँ 'fiftieth', सौवाँ 'hundredth.'

(i) These are affected by gender, number and case like ordinary adjectives: पहली, पहले, चौथी, चौथे etc.

(ii) They can be used as pronouns:

दूसरा 'another', besides 'the second', तीसरा 'the third'.

(iii) The Sanskrit ordinals प्रथम 'first', द्वितीय 'second', तृतीय 'third' etc. are also in use, particularly in literary Hindi : प्रथम श्रेणी 'first



division' चतुर्थ कक्षा 'fourth class' (in a school), त्रयोदश परिच्छेद 'the thirteenth chapter' etc.

- (iv) Both Sanskrit and Hindi ordinals are in use for denoting the dates of each half of the month (according to the Indian Calendar.)

The dates of the bright half of the month are referred to by prefixing the word शुक्ल or by appending the word सुदी, to the numeral. For referring to the dates of the dark half the word कृष्ण is prefixed, or the word वदी appended.

The first of each half is प्रतिपदा (Skt.) or पड़वा, परिवा, परवा (Hindi). The fifteenth of the dark half (i. e. the new-moon day) is अमावास्या (Skt.) or अमावस (Hindi), and of the bright half (i. e. the full-moon day) is पूर्णिमा, पूर्णमासी (Skt.) or पूर्णो, पूरनमासी (Hindi). The remaining thirteen days of each half are named as follows:—

Skt.	Hindi	Skt.	Hindi	Skt.	Hindi	Skt.	Hindi
2nd द्वितीया	द्वैज, दूज	5th पञ्चमी	पाँचै	8th अष्टमी	आठै	11th एकादसी	एकादसी
3rd तृतीया	तीज	6th षष्ठी	छठ	9th नवमी	नौमी	12th द्वादशी	द्वादशी
4th चतुर्थी	चौथ	7th सप्तमी	सातै	10th दशमी	दसमी	13th त्रयोदशी	तेरस
						14th चतुर्दशी	चौदस

Dates of the months according to the Western calendar are denoted by the regular feminine forms of the Hindi ordinals : पहली, दूसरी, तीसरी, etc. These are of course, adjectives qualifying the noun तारीख 'date' which may be implied or expressed.

- (v) पहला denotes also 'foremost', or most important'. With reference to 'age' or 'era' it may denote 'bygone' or 'early': पहले युग (or जमाने) में 'in the early (or by gone) age'.
- (vi) For denoting relative ages of brothers, sisters etc. the following adjectives are in use : बड़ा (बड़ी) 'the eldest', मँझला (मँझली) 'second', सँझला (सँझली) 'the third', छोटा (छोटी) 'the youngest'.
- (vii) For denoting relative sizes, the following adjectives are in use : बड़ा 'big', मँझोला 'middling', छोटा 'small'.
- (viii) For denoting position etc., the following adjectives are used : अगला 'fore, front', पिछला 'back, hind', बिचला 'middle, intermediate', अन्तिम 'last', आखिरी 'last, final'.

161. *Multiplicatives* are formed by attaching गुना ('multiplied by') to the numerals. The numerals 2 to 8 are slightly modified: दुगुना, दुगना or दूना 'double', तिगुना 'three-fold' चौगुना 'four-fold', पँचगुना 'five-fold', छगुना 'six-fold', सतगुना 'seven-fold', अठगुना 'eight-fold', After अठगुना the forms are regular. नौगुना 'nine-fold', दसगुना 'ten-fold', सौ गुना 'hundred-fold'.

- (i) These changes like ordinary adjectives in feminine, plural and oblique: तिगुनी, तिगुने etc.
- (ii) गुना may be attached also to fractions (more than one)—  
 सवा गुना =  $1\frac{1}{2}$  times as much.  
 डेढ़ गुना =  $1\frac{1}{2}$  times as much.  
 दारै गुना =  $2\frac{1}{2}$  times as much.

162. इक्करा 'single, not double or multiple, lean', दोहरा 'two-fold, stout', and तिहरा 'treble, three-fold', चौहरा 'quadruple, four-fold', सवाया '1½ times as much' and ड्योदा 'half as much', are special forms. See § 9 (12) Append.



163. The pronominal adjectives इतना, उतना, कितना etc. when used in plural, may denote indefinite number. See §140(b).

164. In numeration, units=इकाई, tense=दहाई, hundreds=सैंकड़ा, thousands=हजार, etc.

165. The words प्रति and फी prefixed to a numeral denote 'per' : प्रति (फी) सैंकड़ा 'per hundred', प्रति (फी) हजार 'per thousand'. But प्रत्येक (प्रति+एक) or हर एक='everyone'.

(For weights, measures, names of days and months etc. see Appendix IV-39 H).

166. एक signifies also 'a certain': एक दिन 'one day', एक बार 'once upon a time'. एक आदमी 'a certain man'.



**A BASIC GRAMMAR**  
**OF MODERN HINDI**  
**SECTION III**  
**VERBS**







## CHAPTER I

## Verbs Introductory

167. A verb, as already defined (§ 66), is a word used as a predicate, and denoting "action", "being" or "becoming".

167. (a) A verb may be transitive (i. e., requiring an object) or intransitive (not requiring an object). See § 59 and § 60.

(b) Some verbs require two objects—a Primary object and a Secondary object (§ 66-c). Such are, for example, the verbs meaning 'to give', 'to tell', 'to ask'.

(c) A transitive verb may sometimes be used as intransitive:

बोलना 'to speak',

समझना 'to understand',

भूलना 'to forget'.

(d) An Intransitive verb may sometimes be used as transitive when it takes an object (usually an abstract noun) denoting the same action as the verb itself. Thus—

खेलना 'to play' (intransitive),

खेल खेलना 'to play a game' (transitive),

लड़ना 'to fight' (intransitive),

लड़ाई लड़ना 'to fight a battle' (transitive).

Such objects are called *Cognate*.

(e) Transitive or intransitive verbs requiring a predicative word (usually a noun or an adjective) for completing the sense, are called *Incomplete Verbs* or *Verbs of Incomplete Predication*. See § 60-61.

मेरा भाई बीमार है 'my brother is ill' (intransitive).

राजा ने मोहन को मन्त्री बनाया 'the king appointed Mohan a Minister'. (Transitive).

The words बीमार (adj.) and मन्त्री (noun) in the above sentences are predicative words referring to the subject (भाई) and the object (मोहन) respectively.

(f) Some apparently intransitive verbs are of a transitive nature. The action denoted by them is directed towards their apparent subjects; but there is no "doer" ("the logical subject"). They are thus, "original passives". See § 278.

169. Most of the verbs, transitive or intransitive, may, by slightly modifying their form, signify causation of the action etc. denoted by them. Thus:—

करना 'to do',

बैठना 'to sit',

सोना 'to sleep',

खाना 'to eat',

कराना 'to get done';

बिठाना 'to seat';

सुलाना 'to put to sleep';

खिलाना 'to feed', etc.

These are called *Causative Verbs*. They are always transitive. For further particulars, See Ch. XII.



170. Some verbs function as help-words to other verbs and modify the nature or "aspect" of the action denoted by them. Thus:

खाना 'to eat', when combined with लेना becomes खा लेना and denotes 'to eat up'. Similarly,

सोना 'to sleep',

तोड़ना 'to break',

सो जाना 'to fall asleep';

तोड़ डालना 'to break into pieces' etc.

The helping verbs लेना, जाना and डालना in the above sentences are obviously subsidiary to खाना, सोना and तोड़ना (although they (लेना etc.) are not subsidiary by nature: they themselves can be used as main verbs, and even combined with other subsidiary verbs). खा लेना, सो जाना etc. are called *Compound Verbs*. For particulars, see Chapter X.

171. Besides the above, there are also other verbs which help in forming certain "Voices", "Moods" and "Tenses" of all the verbs (see §172-177 below). These are called *Auxiliary Verbs* or merely *Auxiliaries*. Hindi has only three auxiliaries: (1) होना 'to be', with its several forms. (2) था 'was' (which is regarded as the past form of होना), and (3) जाना 'to go' with its various forms.

172. Each Hindi verb has a number of forms for signifying—

- (1) the type or the character of the action denoted by the verb (Terminate, Progressive, Habitual etc.);
- (2) the relation of the subject to the action (acting or acted upon);
- (3) the way in which the action etc. is thought of and expressed by the speaker (as a fact, a question, a command, a possibility etc.);
- (4) the time at which the action is thought of as taking place (present, past, future etc.); and
- (5) the person, number and gender of the subject, or of the object.

Each of these is briefly discussed below.

### Aspect

173. (a) The forms of a verb indicating the type or the character of the action etc. denoted by it are called *Aspects*.

(b) Hindi verbs have numerous 'aspects', such as *Terminate*, *Progressive*, *Iterative*, *Intensive*, *Effective*, *Inceptive* etc. All the aspects (i.e. verb-forms denoting nature of action), except the terminate, are made by combining the main verb with various subsidiary verbs (See § 170).

(c) The two most important aspects are the *Terminate* and the *Progressive*.

(1) The *terminate* aspect "represents the act as a whole, as a fact". It is "a statement of fact", the action being "thought of as a whole, not as continuing".

"It has two quite different meanings. It expresses a general or a particular fact: 'Lead sinks' (general fact). 'I see him coming' (Particular act)" (Curme).

(2) The *progressive* aspect "represents the action as progressing, proceeding, hence as not ended": 'He is working in the garden'. 'Several books are lying on the table' (Curme). The action in the above sentences, is represented as actually going on.

(d) The terminate forms are the common, simple forms of verb as explained in the following chapters. The progressive forms are made with the



help of the subsidiary verb रहना 'to continue'. These are explained in Chapter XIII, §266.

### VOICE

174. The forms of a verb indicating the relations of the subject to the action etc. (denoted by the verb) are called (*Voices*). Hindi has three voices—Active, Passive and Impersonal.

(a) "The *Active Voice* indicates that the subject does something, is, or is becoming something". Thus, in the active voice the grammatical subject ( 'that about which something has been said' ) is also the logical subject—the 'doer'. राम जाता है 'Rāma goes', पत्ता गिरा 'the leaf fell', लड़का बीमार है 'the boy is ill', वह पढ़ेगी 'she will read, उसने मुझे बुलाया 'he called me', मैंने राम को देखा 'I saw Rāma'.

राम 'Rāma', पत्ता 'leaf', लड़का 'boy', वह 'she', उसने 'he', and मैंने 'I' are the grammatical subjects. The sentences say something about them. They are also the logical subjects—the doers of the acts denoted by the verbs. (For ने, see §98).

(b) 'The *Passive Voice* represents the subject as acted upon'. Thus, in the passive voice the grammatical subject is not the logical subject—the 'doer', but the logical object—the person or thing towards whom the action is directed.

शत्रु मारा गया 'the enemy was killed',

मुझे बुलाया गया 'I was called'.

यह कहा जाता है कि 'it is said that.....',

शत्रु 'enemy', मुझे 'I', and यह 'it', are the grammatical subjects: something has been said about them. They are, however, not the logical subjects—the 'doers' of *killed*, *called*, and *said*. On the other hand, they are the logical objects: the actions of 'killing', 'calling', and 'saying' are directed towards them. The logical subjects are not mentioned in the above sentences. They may be guessed from the context ( 'the enemy was killed, by us' ), or, it may be unnecessary to mention them ( 'it is said—unnecessary to say, by whom' ).

Sometimes, however, the logical subject is mentioned—always in the oblique form with से ( § 100—a ).

मुझसे चाय नहीं पी जाती 'I cannot take tea' (literally 'tea cannot be taken by me' ).

Note:—The passive voice is naturally restricted to transitive verbs.

(c) The *Impersonal Voice* is restricted to intransitive verbs. It has either no subject at all, in which case the action denoted by the verb serves as the subject; or, if there is a subject, it ( the subject ) is represented as able or unable to do something (i. e. the action denoted by the verb ) and has the oblique form with से, ( § 100-a ).

The impersonal voice is always in the Neutral Construction. See §177-c.

चलो अब, सोया जाए 'come, now let us go to sleep'

(Literally, 'come, let it be slept').

तुमसे चला जाएगा ? 'will you be able to walk ?',

(Literally, 'can (will) it be walked by you ?').

मुझसे उठा नहीं जाता 'I am unable to get up',

(Literally, 'It cannot be got up (arisen) by me').



The first sentence has no subject. The action (sleeping) itself, in a way, is the subject (about which something has been said). In the other two sentences, the subjects तुम से and मुझ से are mentioned as 'able to walk' and 'unable to get up', and have से.

The impersonal voice is, in fact, the passive voice used for intransitive verbs.

The verb forms discussed in the following chapters are all Active. For Passive and Impersonal forms see Chapter XIV.

### MOOD

175. The forms of a verb indicating the *manner* of the action (whether it just happens, or is ordered to be done, or is dependent upon a condition etc.) are called *Moods*.

Hindi has three Moods-Imperative, Indicative and Subjunctive.

(a) The *Imperative Mood* is a form of verb expressing an action as a command, a request, a warning, prohibition etc. The subject is frequently omitted, but can be easily guessed from both the context and the form of the verb :

(तू) जा 'go (thou).' (तुम) वहाँ न जाना 'don't (you) ever go there!'

(आप) आइए 'please come'.

(b) The *Indicative Mood* is a form of verb, which represents the action as a fact, or makes a query about it.

वह गया 'he went', क्या वह जाएगा ? 'will he go ?',

लड़का खेल रहा है 'the boy is playing'.

(c) The *Subjunctive Mood* is a form of verb, which represents the action as a desire, a hope, a possibility, a probability, a condition, a presumption etc.

It has four varieties:—

(i) *Optative*, expressing desire, demand, entreaty, requirement:—

उसे चाहिए कि वह घर जाए 'he ought to go home;

मैं चाहता हूँ कि वह आए 'I want that he should come'.

(ii) *Potential*, expressing possibility:

सम्भव है, वह आया हो 'he may have come';

हो सकता है कि कहीं वर्षा हुई हो 'it may have rained somewhere'.

(iii) *Contingent*, expressing a contrary-to-fact condition:—

यदि मेरा भाई यहाँ होता तो तुम ऐसा न कहते 'if my brother were here, you would not have said so (but unfortunately he is not here)'.

(iv) *Presumptive*, expressing a presumed certainty or probability:—

वह आता होगा 'he must be coming'.

### Tense

176. The forms of a verb indicating the time of the action are called *Tenses*.

Hindi has six tenses: Present, Past, Future, Present Perfect, Habitual Past and Past Perfect.

(a) The *Present Tense* represents the act as now going on, or as Habitual, repeated or characteristic; or it expresses general truth.

वह आ रहा है 'he is coming' (act going on—progressive)

राम स्कूल में पढ़ता है 'Rāma studies in a school' (habitual),



तुम कहाँ रहते हो ? 'where do you live? (habitual),  
 गायें दूध देती हैं 'cows give milk' (characteristic),  
 दो और दो चार होते हैं 'two plus two make four (general truth).

*Note.*—The verb in the first sentence has progressive aspect. The rest of the verbs have terminate aspect. See § 173.

(b) The *Past Tense* represents some (particular) act as going on, or as done, in the past.

वह जा रहा था 'he was going' (going on—progressive),

वह गया 'he went' (done—terminate),

मैंने किताब पढ़ी 'I read the book' (done—terminate).

*Note.*—The (simple) Past is not used with reference to an act habitually or regularly done in the past: for this Habitual Past is used. (See (c) below).

(c) The *Future Tense* "represents an action or state as yet to take place or to come into being".

राम कल आएगा 'Rāma will come tomorrow',

मैं अगले वर्ष लन्दन जाऊँगा 'I will go to London next year'.

(d) The *Present Perfect Tense* represents a completed act the effect of which is still present'.

मैंने यह किताब पढ़ी है 'I have read this book',

मेरा भाई आया है 'my brother has come'.

(e) The *Habitual Past Tense* represents an act as habitually or regularly done in the past.

वह सदा यत्न बोलता था 'he always spoke the truth',

वह महीने में एक बार बम्बई जाता था 'he went (used to go) to Bombay once every month.

*Note.*—Use of Habitual Past with reference to a particular act (done, or going on, in the past) is now archaic or colloquial—except with a few verbs for which see § 220-c.

(f) The *Past Perfect Tense* represents a past action or state as completed at or before a certain past time (which may be expressed or implied):

(पिछले साल) मैं बम्बई गया था 'I had gone to Bombay (last year)',

वह आज सबेरे आया था 'he had come this morning'.

The tenses are treated in detail in the following Chapters.

### Construction

177. In Hindi a verb is modified according to the gender, number and person of either the subject, or the object; or it has reference only to the action. This gives rise to what are known as *Constructions*.

Hindi verbs have three constructions—Subjectival, Objectival and Neutral.

(a) In *Subjectival Construction* the verb has the same number, person and gender as the logical subject—"the doer"

मैं आता हूँ 'I come', वे जाते हैं 'they go'.

तुम गये थे 'you had gone' सीता किताब पढ़ती है 'Sitā reads a book',

लड़की आएगी 'the girl will come'.

(b) In *Objectival Construction* the verb has the same number, person and gender as its logical object (the person or thing to whom the action is directed).



लड़के ने किताब पढ़ी 'the boy read the book'.

कमला ने फल खाये 'Kamlā ate fruits',

शेर मारा जाएगा 'the lion will be killed',

मुझसे चाय नहीं पी जाती 'I can't take tea'.

यह कहा जाता है... 'it is said.....'.

(c) In *Neutral Construction* the verb agrees neither with the subject, nor with the object as regard number, person and gender, but is always placed in the third person singular masculine form.

उसने छँका 'he sneezed',

लड़कों ने शेरों को देखा 'the boys saw the lions',

नौकरानी को बुलाया जाएगा 'the maid-servant will be called',

चलो, सोया जाय 'come, let us go to sleep'.

*Note.* (i) The active voice has all the three constructions, the passive has only the objectival and the neutral, while the Impersonal has only the neutral:

Active	{	मैं जाता हूँ, मैं गया—(Subjectival)
		मैं ने लड़की देखी—(Objectival)
		मैं ने नौकर को बुलाया—(Neutral)
Passive	{	रावण मारा गया—(Objectival)
		लड़के को बुलाया गया—(Neutral)
Impersonal	{	मुझसे उठा नहीं जाता—(Neutral)

(ii) In the active voice, the objectival and the neutral constructions are possible only if the verb has a past participle form (See Chapter XI).

See, however, § 278.

178. The various "forms" discussed above—Aspect, Voice, Mood Tense and Construction are not always independent of each other, or distinctly and individually recognizable in each verb. A single verb often represents several "Forms". Thus, a verb like चलता है "he goes" has only two distinctive features, -ता and है. These represent mainly the Tense (present), and the construction (Subjectival: Masculine, Singular, Third Person). The Voice (Active), Aspect (Terminate) and Mood (Indicative) are indicated by the absence of the distinctive features of the other "Forms" (Passive or Impersonal Voices, Progressive Aspect, Imperative and Subjunctive Mood). A verb like (यह) सुना जा रहा है has several distinctive features: जा indicates passive; रहा indicates progressive aspect, as well as objectival construction (Masculine, singular, third person, agreeing with the object यह); and रहा है together indicate the present indicative tense.

(b) A verb restricted by all the above "Forms" is called *Finite*. There are, besides the 'finite verb', other verbs which are restricted by only one or two of the "Forms". Such, for example, are the *Infinitive* (like चलना, जाना: Chapter X) and the *Participles* (like चलता, चला: Chapter XI).

(c) A *Root* is the basic form of a verb, which is modified into the various forms. चल is the root of चलता है, चला, चलेगा, चले, etc.

(d) Roots are also capable of certain other modifications, like देखना 'to see' दिखाना 'to show' and दीखना 'to be seen'.



## CHAPTER II

**The Imperative Mood**

179. (a) Of the three voices referred to in § 174, the active (in its three constructions) is by far the most important. The forms (Imperative, Indicative and Subjunctive) discussed in this and the following Chapters are all active. The passive and the impersonal forms will be treated in Chapter XIV.

(b) As for the aspect (§ 173), all the forms given in these Chapters are to be taken as Terminate, unless otherwise stated. Aspects will be treated along with Compound Verbs (Chapter XIII).

(c) Of the three moods referred to in § 175, the Imperative has the simplest formation. This will, therefore, be discussed first.

180. The Imperative Mood, as already stated (§175), denotes command, request, warning, prohibition, entreaty etc. By its very nature, the imperative, cannot refer to the past: command or request is possible with regard to a past action. The imperative therefore, is restricted to the present and the future tenses.

(In fact, the imperative cannot refer even to the present, since what the speaker wants done can take place only after he has spoken: it is neither going on, nor completed at the moment of speaking. Some imperative forms, however, refer specifically to future—relatively distant future. It is mainly for distinguishing these from the ordinary forms, that the imperative is said to have a present form as well).

181. Since the imperative denotes command, request etc., its proper domain is the second person. Indirect command, request etc. made to a third person may be expressed by the subjunctive (optative) forms. See § 231.

182. The imperative forms of the present are made as follows:—

(a) In the second person singular, the bare root is used:—

(तू) पढ़ 'read (thou)'

(तू) आ 'come (thou)'

(तू) जा 'go (thou)',

*Note.*—These forms can be used only for God, young children, in affection for mother, sister etc. or for expressing anger. See § 109-b(i).

(b) In the second person plural,—ओ is appended to the root:—

(तुम) पढ़ो 'read (you)',

(तुम) आओ 'come (you)',

(तुम) जाओ 'go (you)'.

*Note.*(i) The root देना 'to give' makes दो (not देओ), and लेना 'to take' makes लो (not लेओ).

(ii) The alternative forms आवो, जावो (instead of आओ, जाओ) etc., occasionally met with, should be discarded.

(iii) The usage of second person plural form is similar to that of the second person plural pronoun तुम. See § 109-b(ii).

(c) With the second person honorific pronoun आप (§109-b(iii))—इय is appended to the root.

(आप) पढ़िय 'please read',

आप आइय 'please come',



(आप) जाइए 'please go'.

*Note.* (i) The following roots have exceptional forms in the honorific:

करना 'to do' makes कीजिए (besides करिए),

लेना 'to take' makes लीजिए,

देना 'to give' makes दीजिए,

पीना 'to drink', makes पीजिए,

But हूजिए from होना 'to be' is archaic and should be discarded. The correct rarely used form is होइए.

(ii) आइए, जाइए etc. are also written आइये, जाइये etc. the former are preferable.

(iii) The honorific forms are used in the same way as the honorific pronoun. See §109-b (iii).

183. (a) The future forms of the imperative, both singular and plural are identical with the infinitive forms of roots:—चलना, आना, जाना, पढ़ना etc. (§250)

तू वहाँ न जाना 'thou shouldst not go there',

तुम शाम को न आना 'you should not come in the evening',

तुम कल मेरे साथ चलना you should come with me tomorrow'.

These forms usually imply advice or mild command. They are not used with the honorific pronoun, which has the optative form instead. See §232-Note (iii).

(b) The polite future imperative is made by adding-गा to the honorific forms:—

आप कल आइय़गा 'kindly come tomorrow',

आप वहाँ न जाइय़गा 'you had better not go there',

आप मुझे पत्र भेजिय़गा 'you will kindly send me a letter'.

These forms are identical with, and have been taken over from, the polite future forms. See § 208 (f).

184. (a) An exceptional ('Exclamatory') imperative, denoting emergency, danger, warning etc. is formed by adding—इयो to the root:—

दौड़ियो ! आग लगी ! 'Run (come quick)! Fire has broken out!.

चलियो ! भेड़िया आया ! 'come quick; A wolf is coming',

These forms are used mainly in calling for help, and are addressed to all persons within hearing. Their use as mere future imperatives is now archaic or dialectic.

(b) The—ना imperatives may similarly be used to denote warning, emergency, or informal request:—

उसे न छूना ! 'don't touch it (it is hot, etc.)',

पकड़ना ! 'catch hold; (of the thief etc.) !,

वचना ! 'get aside ! (there's a car behind you etc.),

वह पेंसिल लाना 'will you just get that pencil ?', (informal request).

185. (a) The present imperative forms can, of course, be used with reference to future also:—

तुम कल वहाँ जाओ 'you go there tomorrow'.

आप दस दिन के बाद आइए 'please come after ten days'.

(b) The so-called 'Imperative' forms for the first and third persons are really subjunctive (optative). See § 231.

(c) The present imperative is sometimes called the 'Direct Imperative',



and the future imperative the 'Indirect Imperative'.

(d) The negative (prohibitive) forms of the imperative are made by placing a मत or न immediately before the verb. मत is more emphatic and less polite.

तुम न जाओ, आप न जाइय, तू मत जा

NOTE: (i) The active imperative does not have the objectival or the neutral construction. All the forms treated above (are active and) have the subjectival construction, the verbs agreeing with the subjects in number and person. The imperative forms are not affected by gender.

(ii) For passive and impersonal forms, see § 276.  
For progressive forms, see § 267.

### CHAPTER III

#### The Indicative Present

186. The indicative forms of a verb either represent the action etc. as a fact, or make a query about it. These forms can be of any of the six tenses, and of any number, person and gender. In the active voice (which alone is being discussed here), they can have any of the three 'constructions'.

187. The indicative present is formed with the help of the present participle and the present forms of the substantive verb है (हो) :

वह चलता है 'He moves'.

188. The present participle is an adjective derived from a verb, and is formed by appending -ता to the bare root. Thus, the present participle of चल 'move' is चलता 'moving', of आ 'come' it is आता 'coming', of जा 'go', जाता 'going' etc.

189. Being an adjective ending in -आ, the present participle is subject to the same modifications due to number and gender as an ordinary -आ adjective (§ 130). चलता etc. are masculine and singular in form and may, therefore be used if the subject is masc. and sing. With a feminine subject (singular or plural) चलती etc. change to चलती etc.; and with a masc. plural subject to चलते etc.

190. The present forms of the substantive verb are as follows:—

First person — singular	हूँ	,	plural	हैं
Second person	,"	है	,"	हो
Third person —	,"	है	,"	हैं

These are not affected by gender.

191. Thus, the present indicative forms of the root चल are as follows:—

(a) With a masculine subject :—

	Singular		Plural
First person	मैं चलता हूँ	'I move',	हम चलते हैं 'we move'.
Second person	तू चलता है	'thou movest',	तुम चलते हो 'you move'.
Third person	वह चलता है	'he (or it moves)',	वे चलते हैं 'they move'.

(b) With a feminine subject:—

	Singular	Plural
1st	मैं चलती हूँ	हम चलती हैं



2nd तू चलती है — तुम चलती हो

3rd वह चलती है — वे चलती हैं

Note: (i) A noun-subject is always regarded as being in the third person. Thus, राम आता है 'Rāma goes', सीता जाती है 'Sītā goes', लड़के आते हैं 'the boys come', लड़कियाँ आती हैं 'the girls come'.

(ii) The honorific आप 'you' is considered to be a third person plural pronoun: आप जाते हैं 'you go' (fem. आप जाती हैं).

192. The above forms have the subjectival construction, since the verb agrees in number, person and gender with the logical subject ('the doer'). In the active voice, the present indicative does not have the objectival or the neutral construction: the verb must here always agree with the logical subject only. See § 177 Note (ii)

193. (a) As for the aspect, the above forms are terminate: they represent the act ('moving' etc.) as a whole, a fact, not as progressing. The progressive aspect ('he is going') is expressed with the help of the auxiliary रहा, रहे, रही compounded with the main root. Thus—

वह जा रहा है 'he is going',

वह चल रही है 'she is moving',

वे आ रहे हैं 'they are coming', See § 266

194. The negative forms are made with the help of the particle नहीं placed immediately before the verb. But in the negative sentence है, हैं etc. are, as a rule, omitted:

वह नहीं जाता 'he does not go';

राम स्कूल में नहीं पढ़ता, घर पर पढ़ता है 'Rāma does not study in a school, he studies at home'.

Note:—But है, हैं, etc. are not omitted with the रहा forms: वह नहीं जा रहा है 'he is not going'.

195. In asking questions, a क्या is generally added to the sentence (usually in the beginning, but may be omitted, if the interrogation is evident from the context, or from the intonation. See § 114-i).

क्या वह स्कूल जाता है ? 'does he go to the school ?',

क्या सीता घर पर पढ़ती है ? 'does Sītā study at home ?'.

Note: But if the sentence contains an interrogative pronoun (in any capacity), or an interrogative 'pronominal adjective or adverb, the additional क्या is omitted:

यहाँ कौन रहता है ? 'who lives here ? (कौन subject)',

वह क्या पढ़ता है ? 'what does he study ? (क्या object)',

वह कितना रुपया चाहता है ? 'how much money does he want ? (कितना pronominal adjective)',

वह कहाँ रहती है ? 'where does she live ? (कहाँ pronominal adverb)'.

In the rest of the tenses and moods, क्या is used in the same manner.

196. The terminate or-ता present states a general or a particular fact:—

राम सवेरे स्कूल जाता है 'Rāma goes to the school in morning (everyday)'.

चलो, माँ बुलाती है 'come on, mother calls (wants) you'.

The first sentence states a general fact; the second refers, obviously, to a particular occasion. However, it may not always be obvious whether a-ता form is referring to a general or to a particular fact. In such cases it becomes



necessary to use the रहा form which is more explicit in its reference to a particular occasion. A sentence like वह झूठ बोलता है 'he tells a lie' may mean either 'he lies habitually', or 'he is (on this occasion) telling a lie'. If, therefore, the reference is to a particular occasion, वह झूठ बोल रहा है would be preferable. For denoting a continued action, the रहा form is almost exclusively used:—

लड़के खेल रहे हैं 'the boys are playing'

## CHAPTER IV

### Forms of verb (3)

#### Indicative Past

197. The indicative past is identical in form with the past participle of a verb, which, being an adjective, is affected (like the present participle: §189) by the number and gender of the subject (or of the object. See below § 201).

198. (a) The past participle is formed by appending-आ to the root:

चल 'move'—चला 'moved',—पढ़ 'read'—पढ़ा 'read' (past), सुन 'hear'—सुना 'heard'.

(b) However, the roots ending in-ऊ and ई shorten their vowels before the—आ and, in the case of—ई roots, a—य-is inserted between the root and the—आ. Thus—

छू 'touch'—छुआ 'touched', चू 'leak'—चुआ 'leaked', पी 'drink'—पिया 'drunk', जी 'live'—जिया 'lived', etc. (cf- § 50-a)

(c) A-य-is similarly inserted in the case of the roots ending in—आ,—ए or—ओ. Thus—

आ 'come'—आया 'come', खा 'eat'—खाया 'eaten', खे 'row'—खेया 'rowed', बो 'sow'—बोया 'sown', सो 'sleep'—सोया 'slept', खो 'lose'—खोया 'lost', etc.

(d) The following are exceptional forms:—

हो 'be'—हुआ 'been', कर 'do'—किया 'done', जा 'go'—गया 'gone', ले 'take'—लिया 'taken', दे 'give'—दिया 'given'.

199. These forms, when used as verbs of the past tense, modify their—आ to—ई in the feminine singular, to—ई in the feminine plural, and to—ए in the masculine plural. Thus,

चला masc. sg., चली fem. sg., चलीं fem. pl., and चले masc. pl. There is, however, no modification due to person. The past indicative forms of चल are:—

(a) With a masculine subject:—

	Singular		Plural
First person	मैं चला	'I moved'	हम चले 'we moved',
Second person	तू चला	'thou moved',	तुम चले 'you moved',
Third person	वह चला	'he moved',	वे चले 'they moved'.

	Singular		Plural
First person	मैं चली		हम चलीं
Second person	तू चली		तुम चलीं
Third person	वह चली		वे चलीं



**Note:** (i) The regular and preferable feminine forms of गया, आया etc. are गयी, आयी, गयीं, आयीं. They are frequently written as गई, आई, गईं, आईं etc. Similarly, the regular masc. plurals of these forms are गये and आये, not गए and आए. हुआ makes हुई, हुई and हुए—not हुये or हुवे.

(ii) Past participles which end in—इया in the masc. sg., form their fem. by changing this—इया to—ई (sg.) or—ईं (pl.). Thus, लिया makes ली, लीं (not लियी, लियीं as expected), दिया makes दी, दीं, किया makes की, कीं, पिया makes पी, पीं etc.

200. It is to be noted that a past participle, when used as a verb of the past, modified its signification accordingly. गया as a past participle (adjective) means 'gone', but as a verb 'he went'.

201. (a) The forms given in § 199 (a) and (b) above have the subjectival construction: the verbs agree with the subjects in number and gender. This, as a rule, is the case with all the intransitive verbs. With the transitive verbs, however, the objectival construction is the rule. The verb in such cases agrees with the object in gender and number and the subject is placed in the oblique form with ने. See § 98 (ने is Agentive).

राम ने किताब पढ़ी 'Rāma read the book'.

लड़कों ने खाना खाया 'the boys took meal',

मैंने फल तोड़े 'I plucked fruits'.

भाई ने चाय पी 'brother drank (took) tea'.

**Note:** (i) It will be observed that पढ़ी in the first sentence has fem. sg. form because the object किताब is fem. sg. The subject (Rāma) राम which is masc. sg., does not affect the verb. खाया, तोड़े and पी in the other three sentences, similarly, agree with the objects खाना (masc. sg.) फल (masc. pl.) and चाय (fem. sg.).

(ii) These forms cannot, of course, be called 'Passive', as far as Hindi is concerned, since the subject in each case 'acts' and is not 'acted upon' (See §173(a) and (b)). In their origin, in Sanskrit and Prakrit, they had the Passive Construction.

(b) If a verb has two objects, it agrees with the primary object (§96-c). मैंने राम को दो किताबें दीं 'I gave two books to Rāma'.

202. There are a few exceptions to the above rule.

(a) The roots 'ला 'bring', भूल 'forget', समझ 'understand, realize', बक 'chatter, talk idly', बोल 'speak', लड़ 'fight, quarrel', डर 'fear', मिल 'meet' have the subjectival construction in the past, in spite of being transitive. However,

(i) ला 'bring' is, in fact, a compound verb made of ले 'take' + आ 'come'; and since आ is intransitive, it affects the construction of ला. A sentence like वह किताब लाया is to be construed as वह किताब ले (कर) आया 'he came having taken the book'. See § 259 and §260(a).

(ii) भूल 'forget' is generally used as a compound verb together with जा 'go' which is intransitive and, therefore, helps in retaining the subjectival construction.

राम यह बात भूल गया 'Rāma forgot this thing', is much more frequent than राम यह बात भूला



राम भूला or मैं भूला would, in fact, mean 'Rāma erred' or 'I erred', where भूला is intransitive. See § 259.

- (iii) बक and बोल are used both as transitive and as intransitive. In वह बका 'he chattered' बक is intransitive, and उसने बहुत-कुछ बका 'he talked a lot of nonsense' it is intransitive. In वह बोला 'he spoke' बोल is intransitive, and in उसने झूठ बोला 'he spoke lie, it is transitive. However, झूठ बोला is also current.
- (iv) समझ has both the constructions: मैं समझा 'मैंने समझा' I thought or understood'.
- (v) डर, लड़ and मिल are treated as 'intransitive verbs in Hindi. The 'objects' of these verbs attach से which signifies 'from' or 'with': बच्चा कुत्ते से डरा 'the child felt afraid of ("from") the dog'. वह डाकू से लड़ा 'he fought ("with") the robber'; मैं अपने भाई से मिला 'I met ("with") my brother'. (See § 100-c-6) लड़, however, is transitive with a cognate object (§ 168-c) उसने कई लड़ाइयाँ लड़ी 'he fought several battles'. Omission of ने in the above verbs may partly be due to dilectic influence.

203. A transitive verb, whose object takes the case-sign—को, has neutral construction in the past indicative:

मैंने राम को अपना मित्र समझा 'I took Rāma to be my friend'.

प्रजा ने राम को राजा बनाया 'the people made Rama the king'.

मैंने लक्ष्मी को बहिन माना 'I regarded Lakshmi as my sister'.

सीता ने राम को देखा 'Sītā saw Rāma'.

नौकर ने मालिक को जगाया 'the servant awakened the master'.

पिता ने मुझको (मुझे) बुलाया '(my) father called me'.

*Exceptions:* Verbs requiring two objects never have the neutral construction:

माँ ने राम को दो फल दिये 'mother gave to fruits to Rāma'.

मैंने श्याम, को चिट्ठी लिखी 'I wrote a letter to Shyām'.

नौकर ने गायों को चारा दिया 'The servant gave fodder to the cows'.

204. The intransitive verbs झोंक 'sneeze' and खाँस 'cough' have the neutral construction in the past indicative: कमला ने झोंका 'Kamlā sneezed.' मैंने खाँसा 'I coughed'. (मैं खाँसा is also correct)

205. (a) The indicative past, as discussed above, invariably refers to a particular act done in the past. It is never used with reference to an act habitually or regularly done in the past, for which the habitual past is used. (See § 176(b) and (e).

(b) The common forms noted above are, obviously, terminate: they represent a particular past action as a whole or as a fact, not as going on. For the progressive, (see § 219 and syn § 20(b).

## CHAPTER V

### Indicative Future

206. The Indicative Future is formed as follows:—

(i) The root assumes a modified form by attaching ए in the second and third person singular,—ऊँ in the first person singular,—एँ in the first and third person plural, and आ in the second person plural.



Thus चल is modified to—

	Singular	Plural
First Person	चलूँ	चलें
Second Person	चले	चलो
Third Person	चले	चलें

These are really Subjective (Optative) forms. See § 231.

(ii) To the root thus modified is appended a—गा in masc. sg.,—गे in masc. plural and—गी in fem. sg. or pl..

207. The future indicative forms of the root चल thus, would be—

(a) With a masculine subject—

	Singular	Plural
First Person	मैं चलूँगा	हम चलेंगे
Second Person	तू चलेगा	तुम चलोगे
Third Person	वह चलेगा	वे चलेंगे

(b) With a feminine subject—

	Singular	Plural
First Person	मैं चलूँगी	हम चलेंगी
Second Person	तू चलेगी	तुम चलोगी
Third Person	वह चलेगी	वे चलेंगी

Note: With the honorific pronoun आप, third person plural forms are used—

आप चलेंगे	(masc.)
आप चलेंगी	(fem.)

208. (a) Roots ending in—इ or ऊ shorten these vowels before attaching—ए,—एँ,—ऊँ and—ओ (cf. § 50—a+b). Thus:—

पी 'drink' makes पिएगा, पिऊँगा, पिएँगे, पिओगे;

जी 'Live' makes जिएगा, जिऊँगा, जिएँगे, जिओगे;

छू 'touch' makes छूएगा, छूऊँगा, छूएँगे, छूओगे.

(b) The roots दे 'give' and ले 'take' drop their vowel (—ए) before attaching—ए,—एँ,—ऊँ and—ओ.

दे makes देगा, दूँगा, देंगे, दोगे

ले makes लेगा, लूँगा, लेंगे, लोगे

(c) The root हो 'be' does not attach —ए or —एँ. But ऊँ (first person sg.) and—ओ (second person pl.) are attached as usual. In the first and third person plurals हो is nasalized. The forms are होगा (II and III sg.), होंगे (I and III pl.), होऊँगा (I sg.) and होओगे (II pl.).

(d) It is common to write आयगा, जायगा or आवेगा, जावेगा for आएगा, जाएगा (he will come, he will go); पियेगा, जियेगा etc., for पिएगा, जिएगा etc.; आयेंगे, जायेंगे or आवेंगे, जावेंगे for आयेंगे, जायेंगे etc.; पियेंगे, जियेंगे for पिएँगे, जिएँगे etc. But the regular, and therefore preferable, forms are those with—ए and—एँ (आएगा, आएँगे etc.). होवेगा (for होगा), होवेंगे (for होंगे), हूँगा (for होऊँगा) and होंगे (for होओगे) are dialectical or colloquial and should be discarded.

(e) In fem. plural, —गी should never be nasalized. जाएँगी is the correct form, neither जाएँगी, nor जाएँगी.

(f) With the honorific pronoun आप, third person plural forms are used आप जाएँगे (masc.), आप जाएँगी (fem.) An extra-polite form is obtained by appending—गा to the honorific forms of the Imperative, जाइए etc. (§182-c and §183-b).



Thus आप जाइयागा, चलिपयागा etc. This form is used for both the genders.

209. In the active voice, the indicative future has only the subjectival construction: the verb always agrees with the subject in number, gender and person.

For Passive and Impersonal forms of future, see Chapter XIV.

For Progressive Future, See 266.

## CHAPTER VI

### The Present Perfect

210 The Present Perfect represents a completed act, the effect of which is still present. It is, in fact, a tense of the past ; but it brings a past act into relation with the present. The person or the thing referred to by the verb in the present perfect "must be living or still existing and thus related to the present". The present perfect "can refer to the remote past if the present is not excluded by the statement". "It distinguishes sharply between present and past" and can never be used for something wholly past. See § 19 (Syntax).

211. The present perfect is made by combining the past participle of the root with the present forms of the root है—हो 'be' as given in § 190. (The past participle forms are given in § 198). As in the present indicative (§ 191) the past participle is affected by number and gender, while the है—हो forms are affected by person and number.

212. The present perfect forms of the root चल, thus, are—

(a) With a masculine subject—

	Singular	Plural
I Person	मैं चला हूँ	हम चले हैं
II Person	तू चला है	तुम चले हो
III Person	वह चला है	वे चले हैं

(b) With a feminine subject—

	Singular	Plural
I Person	मैं चली हूँ	हम चली हैं
II Person	तू चली है	तुम चली हो
III Person	वह चली है	वे चली हैं

213. The above forms have subjectival construction : the root चल is intransitive. With a transitive verb, however, as in the case of the simple past (§ 201), the objectival construction is the rule. The past participle is then made to agree with the object in number and gender while the है forms agree with the person and number of the object. The subject is, of course, placed in the oblique case with ने (§ 98).

राम ने किताब पढ़ी है 'Rāma has read the book'.

सीता ने फल खाया है 'Sītā has eaten the fruit'.

भाई ने पत्र लिखे हैं 'Brother has written letters'.

लड़के ने पत्तियाँ तोड़ी हैं 'the boy has plucked leaves'.

*Note:* (i) It will be observed that the past participles पढ़ी, खाया, लिखे and तोड़ी agree, as regards gender and number, with the objects किताब (fem. sg.), फल (masc. sg.), पत्र (masc. pl.) and पत्तियाँ



(fem. pl.), respectively. The forms है, है, हैं and हैं agree with the same objects in number and person (third throughout).

- (ii) With a pronoun as the object, the objectival Construction is not permissible, since the pronoun must have a को (or—ए) from and, therefore, the verb must be in the neutral Construction (§203).

214. As in the case of simple past (§ 203), whenever the object has a को, the present perfect verb must be in the neutral construction (for को, see § 99-c).

कमला ने नौकरानी को बुलाया है 'Kamalā has sent for the maidservant.'

राजा ने उन्हें मन्त्री बनाया है 'the King has appointed them ministers'.

मैंने लक्ष्मी को बहिन माना है 'I have regarded Lakshmi as my sister'.

*Exception :* Verbs having two objects are never put in the neutral Construction (See § 203-Exception).

मैंने उसे दो किताबें दी हैं 'I have given him two books'. (Objectival Construction).

For Progressive Forms, see § 266.

## CHAPTER VII

### The Habitual Past.

215. The Habitual Past represents an action as habitually or regularly done in the past. It does not usually refer to a particular act of the past, nor to an act as going on in the past. It is not correct to call this tense "Past Imperfect", or "Progressive Past", as has been done by almost all the grammarians. Modern Hindi usage does not warrant this nomenclature. See below § 219. It differs from the Simple Past (§ 205) inasmuch as the latter refers to a particular act of the past, whereas the Habitual Past refers to a general fact :

वह कल बम्बई गया 'he went yesterday to Bombay' (particular act: Simple Past).

वह महीने में एक बार बम्बई जाता था 'he used to go to Bombay once every month' (habitual act : Habitual Past).

The verbs of the two sentences are not interchangeable.

216. The Habitual Past is formed by combining था (masc. sg.), थे (masc. pl.), थी (fem. sg.) and थीं (fem. pl.) with the present participle forms of the verb (which, of course, are affected by the number and gender of the subject, see § 189). The habitual past forms are not affected by person.

217. The forms of the root ज 'go' will, thus, be—

(a) With a masculine subject :—

	Singular	Plural
I. Person	मैं जाता था	हम जाते थे
II. Person	तू जाता था	तुम जाते थे
III. Person	वह जाता था	वे जाते थे



(b) With a feminine subject :—

	Singular	Plural
I. Person	मैं जाती थी	हम जाती थीं
II. Person	तू जाती थी	तुम जाती थीं
III. Person	वह जाती थी	वे जाती थीं

218. A special form of the habitual past is obtained by omitting the auxiliaries था, थे, थी, थीं. It is used almost exclusively in narrating a repeated act of the past :

हम लोग सबेरे ही वहाँ जाते और शाम को लौटते 'we would ( we used to ) go there every morning and return in the evening'. This form may be called 'Frequentative' or 'Repetitive' past.

Note: In the fem. pl. of the frequentative Past ; the present participle has a—तीं, instead of the usual ती :

वे जातीं 'They ( fem. ) would go'.

(b) The 'Frequentative' forms are not to be confused with the contingent forms ( § 237 ) with which they are apparently identical.

219. (a) The above forms are terminate, not progressive : they do not represent the act as going on in the past. Their use as progressive ( "Imperfect" or "Continuous" ) forms is archaic or dialectic.

(b) The progressive forms are made, as in the present, ( § 193 ) by replacing the—ता by रहा :

मैं, तू, वह जा रहा था (रही थी) 'I, thou, he, she was (t) going'.

हम, तुम, वे जा रहे थे (रही थीं) 'we you, they, were going' etc. These, however, represent the progressive aspect of the simple past rather than of the habitual. see Syn. § 20 (b).

220. (a) The past habitual (including the "Frequentative" ) is restricted to the subjectival construction. Cf. § 192. For passive and impersonal voice, see Chapter XIV.

(b) The negative and the interrogative are formed, as in the case of the present ( § 194, § 195 ), with the help of नहीं and क्या. The auxiliaries था, थी, थे थीं, however, are not omitted :

पिछले वर्ष हम यहाँ नहीं आते थे 'last year we did not use to come here'

उन दिनों क्या तुम स्कूल में पढ़ते थे ? 'were you then studying in the school ?'

## CHAPTER VIII.

### The Past Perfect

221. The Past Perfect represents "a past action or state as completed at or before a certain past time". It is not "remote past", as usually supposed.

222. It is formed by combining था, थे, थी, थीं with the past participle forms ( § 198 ) of the main verb :

मैं गया था 'I had gone' ( masc. )

हम गये थे 'we had gone' ( masc. )

वह गयी थी 'she had gone' ( fem. )

वे गये थीं 'they had gone' ( fem. )

(i) There is no modification due to person.

(ii) The honorific form has third person plural :

आप गए थे ( गयी थीं )



223. (a) As in the case of the simple past (§ 201), the transitive verbs have the objectival Construction in the past perfect; the verb agrees with the object in gender and number, and the subject is placed in the oblique form with ने :

लड़के ने दूध पिया था 'the boy had taken milk',  
लड़के ने चाय पी थी 'the boy had taken tea',  
मैंने तीन किताबें पढ़ी थीं 'I had read three books',  
बहिन ने फल खाये थे 'the sister had eaten fruits'.

(b) The above rule is subject to the same exceptions as the rule regarding the simple past (§ 202) :

मैं किताबें लाया था 'I had brought books', (not मैंने किताबें लायी थीं).

(c) In the case of verbs having two objects, the verb agrees with the primary object (see § 96—e) and (§ 201—b) :

मैंने नौकर को पाँच रुपये दिए थे 'I had given five Rupees, to the servant'.

224. (a) But a transitive verb has the neutral construction if its object takes the case-sign—को=(cf. § 203).

प्रजा ने राम को राजा बनाया था 'the people had made Rāma the king',  
मैंने उसे अपना मित्र समझा था 'I had taken him to be a friend'.

(b) Exceptionally, a few intransitive verbs also (§ 204) have the neutral construction:—

लड़के ने छँका था 'the boy had sneezed'.  
बुढ़े ने खाँसा था 'the old man had coughed'.

Note:—Verbs taking two objects never have the neutral construction:—

मैंने राम को चिट्ठी लिखी थी 'I had written a letter to Rāma'.

225. The past perfect, like the simple past (§ 205), refers to a particular act. The act must have been completed at a past time: it is immaterial whether it was completed a moment ago or centuries ago. We can say राम अभी यहाँ आया था 'Rāma had just now come here', as well as,

भगवान् बुद्ध अब से कोई पच्चीस सौ वर्ष पहले सारनाथ आए थे 'Lord Buddha had come to Sarnath some twenty-five hundred years ago'.

For progressive forms, see § 266; and for passive and impersonal voice, see Chapter XIV.

226. The various terminate forms of the indicative mood (in the active voice), discussed in Chapters III-VIII may be summarized as follows:—

(a) Forms made with the present participle:—

- (i) चलता (he would move)—Frequentative Past (§ 218)
- (ii) चलता है (he moves)—Present (§ 187)
- (iii) चलता था (he moved-he-used to move) Habitual Past (§ 215)

(b) Forms made with the Past Participle:—

- (i) चला (he moved) Past (§ 197)
- (ii) चला है (he has moved) Present Perfect (§ 211)
- (iii) चला था (he had moved) Past Perfect (§ 222)

(c) Forms made with-गा (attached to the subjunctive forms):—

- (i) चलेगा (he will move)—Future (§ 206)



227. The following points may be noted:—

(a) Both—ता (present participle) and—आ (past participle), as well as—गा forms are affected by gender and number:—

Masc. Sg.—ता,—आ,—गा (चलता, चला चलेंगा);

Masc. Pl.—ते,—ए,—गे, (चलते, चले, चलेंगे);

Fem. Sg. & Pl.—ती,—ई,—गी (चलती, चली, चलेगी, चलेंगी।)

But fem. pl. is—तीँ and ईँ, if there is no auxiliary: चलतीँ (Negative present or frequentative past), चलौँ (simple past).

(b) Objectival construction is possible only with the past participle forms ( 226-b ) of transitive verbs:—

राम ने कितबें पढ़ीं,

राम ने कितबें पढ़ी हैं

राम ने कितबें पढ़ी थीं

(c) Neutral construction is possible only with the past participle forms of a transitive verb, when the object is in the oblique form:—

मैंने सीता को देखा,

मैंने सीता को देखा है,

मैंने सीता को देखा था.

## CHAPTER IX

### The Subjunctive Mood

229. The Subjunctive mood, as already stated (§175-c) is a form of verb, which represents the action not as a reality, but as a wish, hope, command, requirement, possibility, probability, presumption, condition etc. It represents in short "the action or state as a conception of the mind rather than a reality" (Cwme).

230. (a) In Hindi, the subjunctive has eight different forms, that may be divided into three groups representing the three tenses, present, past and future. But it must be remembered that the tenses of this mood do not define the time (of the occurrence of an action) as clearly as do the tenses of the indicative.

(b) In accordance with their main significations, the eight forms may be divided into four groups—(1) those expressing (mainly) wish, desire, requirement, (2) those expressing possibility, (3) those expressing probability or presumed certainty, and (4) those referring to a condition which is contrary to fact. But it must again be remembered that the meanings of the four groups are not mutually exclusive: they often overlap each other.

(c) The eight forms of the root आ 'come' grouped according to the tenses are as follows:

(i) Present—आता हो, आता होगा, आता, आता होता.

(ii) Past—आया हो, आया होगा, आया होता .

(iii) Future—आए.

According to their main significations, they may be grouped as follows:

(i) Wish, requirement etc.— आए

(Optative)

(ii) Possibility—आता हो, आया हो

(Potential)

(iii) Probability—आता होगा, आया होगा

(Presumptive)



- (iv) Condition—आता, आता होता, आया होता (Contingent)  
(Contrary to fact)

(d) These forms are, of course, terminate and active. The corresponding progressive forms of आता हो, आता होगा and आता होता can be made by substituting रहा for—ता. For Passive and Impersonal voices, see Chapter XIV, and for other progressive forms see § 266. The forms as given above are in the subjectival construction—for a masculine singular subject in the third person. The rest will be indicated below under each.

### आए (Optative)

231. (a) आए (third person sg.) represents the action mainly as a desire, wish, command, requirement, purpose; but also as a condition (although not contrary to fact), a supposition, a possibility etc., almost always with an implied reference to future. This form may be called "Optative".

(b) The optative forms have already been noted in connection with the Indicative future forms (§206). The forms for आ 'come' would be:—

	<i>Singular</i>	<i>Plural</i>
I Person	मैं आऊँ	हम आएँ
II Person	तू आए	तुम आओ
III Person	वह आए	वे आए

For the roots चल and हो the forms would be:—

	<i>Singular</i>	<i>Plural</i>		<i>Singular</i>	<i>Plural</i>
I	मैं चलूँ	हम चलें		मैं होऊँ	हम हों
II	तू चले	तुम चलो		तू हो	तुम होओ
III	वे चले	वे चलें		वह हो	वे हों

There is no modification due to gender.

232. The following sentences will illustrate the usage:—

ईश्वर आपको सुखी रखे 'may god keep you happy' (hope, wish).

मैं चाहता हूँ कि वह विद्वान् बने 'I wish that he turn out to be a scholar' (wish)

नौकर से कहो, चाय लाए 'tell the servant to bring tea (Indirect

Command)

क्या मैं आपके साथ चलूँ ? shall I come with you? (wish or requirement).

दवा खाओ जिससे तुम अच्छे हो जाओ 'take medicine so that you get well'

(purpose)

शायद वह शाम की गाड़ी से आए 'he may come by the evening train' (possibility).

मित्र वही है जो विपत्ति में हमारा साथ दे 'he alone is a friend who stands by us in adversity' (condition).

तुम ऐसे रहते हो जैसे करोड़पति होओ 'you are living as if you were a millionaire' (supposition).

*Note :* (i) It will be observed that all the sentences, except the last two, have an implied reference to future. The last but one makes a general statement with no reference to time. In the last sentence the verb होओ expresses a supposed state existing at present.

(ii) It will also be noticed that the optative verb in the third



sentence लाए has the force of an imperative. But being an indirect command, it cannot be classed as imperative which is the mood of direct command or request. For the same reason, the imperative can have no form for the first person. The forms mentioned by most of the grammarians as first and third person "Imperative" are identical with the optative forms given above. But they cannot be regarded as imperative. It will be observed that the second person plural form (चलो etc.) is identical in the two moods. Notice, however, in the fifth sentence the clear difference, between the meaning of an imperative second person plural, खाओ 'eat, take' and that of an optative second person, (अच्छे) हो जाओ 'So that you get (well)'.

- (iii) With the honorific pronoun, the optatives may denote polite request or suggestion:  
आप वहाँ न जाएँ 'you had better not go there', (§ 183-a).
- (iv) The forms आय or आवे (for आए), आवें (for आएँ), नाय, जावे (for जाए) जाँय or जावें (for जाएँ) होवे, होवें (for हो, हों) etc. should be discarded as archaic. The only correct forms are those with —ए—एँ. (Cf. 208-d).
- (v) The above forms are in the subjectival construction. The optative does not have the objectival construction. For passive and impersonal voice, see Chapter XIV. For progressive forms, see § 266.

#### B. आता हो, आया हो (Potential)

233 (a) These forms denote, mainly, possibility of the occurrence of an action with reference to the present and the past:

वह आता हो 'he may be coming',

वह आया हो 'he may have come'.

They may also express wish and desire, but not command, requirement and purpose. Condition and supposition can be expressed by them. These forms may be called present and past 'Potential'.

(b) The potential forms are made by combining the present and the past participles of the main verb with the forms of हो given above (§ 232-b).

Thus :—

	Singular	Plural
I Person	मैं आता होऊँ	हम आते हों
II Person	तू आता हो	तुम आते होओ
III Person	वह आता हो	वे आते हों

Similarly, मैं आया होऊँ etc.

For changing into feminine,—ता and —आ of the participles are replaced by—ती and—ई: मैं आती होऊँ, आयी होऊँ etc. The progressive (present) forms can be made by substituting रहा for ता: वह आ रहा हो.

234. The following sentences will illustrate the usage:—

शायद वह बम्बई में रहता हो 'it is possible that he lives in Bombay' (possibility).



सम्भव है कि यह किताब तुमने पढ़ी हो	'it may be that you have read this book' (possibility).
ईश्वर करे कि उसने मुझे न देखा हो	'I wish to God that he has not seen me' (wish-past).
यदि वह सो रहा हो तो मत जगाओ	'if he is asleep, do not awaken him' (condition-present).
मैं ऐसा मित्र चाहता हूँ जो साथ देता हो	'I want a friend who would stand by (a friend)' (condition-general).
यदि उसने झूठ बोला हो तो उसे निकाल दो	'if he has told a lie, turn him out' (condition-past).
घोड़ा ऐसे दौड़ रहा है जैसे उड़ रहा हो	'the horse is running very fast—as if it were flying' (supposition-present).
ऐसा शब्द हुआ जैसे बिजली गिरी हो	'there was a loud report—as if the lightning had struck' (supposition-past).

(b) The present, especially the progressive forms, may, if the context so indicates, refer to (immediate) future :—

शायद वह शाम की गाड़ी से आता हो 'he may be coming by the evening train.

यदि वह आज आ रहा हो तो तुम मत जाओ 'do not go, if he is coming today.'

(c) The present potential has only the subjectival construction. The past potential has the objectival construction if the verb is transitive: see the second, and the sixth sentences under (a) above. Where the object is in the oblique form, the past potential has the neutral construction: see the third sentence under (a) above.

For passive and impersonal form, see Chapter XIV.

(d) In most of the grammars, the optative form has been mentioned as the future form of the potential, and the optative mood completely ignored, its function having been assigned to the imperative. This is hardly justifiable. See 232-Note (ii).

### C. आता होगा, आया होगा (Presumptive)

235. (a) These forms express probability and presumed or inferred certainty. They may be called 'Presumptive'. The names 'Doubtful' Present and 'Doubtful Past' for these forms, adopted by some grammarians, are misleading. The forms seldom denote 'doubt'.

(b) The presumptive forms are made by combining the present or the past participle forms of the main verb with the future forms of हो. The participles are, of course, modified to agree with the subject in number and gender:

मैं आता होऊँगा, हम आते होंगे, मैं आया होऊँगा, हम आये होंगे.

The present progressive forms, as usual, can be made by substituting रहा for—ता : वह आ रहा होगा

236. (a) The following sentences illustrate the usage :—

वह गाँव में रहता होगा 'he must be living in a village' (presumed certainty).

आप जानते होंगे 'you must be knowing (presumed certainty).

वह गाड़ी घोड़ों ने खींची होगी 'This carriage must have been drawn by horses' (inferred certainty).

उसने राम को देखा होगा 'he must have seen Rāma' (presumed or inferred certainty).



ठंड पड़ रही है, कहीं पानी बरसा होगा it is cold; it must have rained at some place' (inferred certainty).

राम इस समय पढ़ रहा होगा 'Rāma, in all probability, would now be studying' (probability).

अब तक वह चला गया होगा 'by now, he is probably gone' (probability).

(b) The two presumptive forms can be used with reference to any time, present, past or future, as required by the context:

वह शाम की गाड़ी से आता (आ रहा) होगा 'he must be coming by the evening train' (immediate future).

जब तुम पहुँचोगे तब वह सो रहा होगा 'when you arrive there, he will, in all probability, be sleeping' (future).

कल जब आप आए तब मैं सो रहा होऊँगा 'I was probably sleeping when you came yesterday'—(past).

(c) The simple future is sometimes used as the future presumptive. Thus वह आएगा (pronounced with a slight emphasis on -ए-) may denote, (besides 'he will come;') 'he is sure to come, he must come', in which case it will really be a presumptive.

The simple future forms of the root हो, however, are used as *present* presumptive:

वह बड़ा विद्वान् होगा जिसने ये सब ग्रन्थ लिखे 'he must be a great scholar, who wrote all these books.

ऐसा कौन होगा जिसने महात्मा गाँधी का नाम न सुना हो 'who would be there that has not heard the name of Mahatma Gandhi !'

(d) In interrogation, the presumptive may denote surprise or perplexity: तुम एक दिन में इतनी दूर कैसे चले होगे ! 'how could you walk all this distance in one day!'

(e) The past presumptive of a transitive verb has objectival construction as in the third sentence under (a) above. When the object is in the oblique form, the past presumptive has the neutral construction as in the fourth sentence under (a).

For passive and impersonal voice, see Chapter XIV.

D. आता, आता होता, आया होता (Contingent)

237. These forms denote, mainly, a condition which is contrary to fact. They may also express a wish which cannot be fulfilled. They may be called 'Contingent'. The first two forms आता and आता होता may refer to the present, the past or the future. The last (आया होता) refers to the past.

238. The first form आता is identical with a present participle.

The other two forms are made by combining the present and the past participles of the main verb with the present participle of हो; आ रहा होता is the progressive of आता होता.

239. (a) The following sentences will illustrate the usage:—

यदि वह आता तो मैं उससे कहता 'if he came, I would tell him (but he did not come);

मैं चाहता हूँ कि बम्बई में रहता 'I wish I lived in Bombay (But I am not living);  
यदि तुम पढ़ते होते तो पास हो जाते 'had you been studying, you would have passed (but you were not studying);



यदि तुमने पत्र लिखा होता तो मुझे मिला होता 'had you written a letter, I would have got it. (obviously you have not written);  
 काश, कि तुम आये होते ! 'if only you had come ! (but you did not come);  
 कितना अच्छा होता कि मैंने पहले तुम्हें बुलाया होता ! 'how nice it would have been if I had called you first ! (but I did not call);

(b) The fourth sentence is in the objectival Construction: the verb is transitive and the subject has a ने. The last sentence is in the neutral construction, the object having the oblique form.

For passive and impersonal voice, see Chapter XIV.

## CHAPTER X

### Infinitive

240. The Infinitive is that form of a verb which expresses simply the notion of the verb without predicating it of any subject". In Hindi it is formed by adding ना to the bare root and is used both as a noun and as an adjective.

241. (a) When used as a noun (usually abstract), the infinitive is treated like an ordinary noun ending in— आ (Masc). But, being abstract, it is not used in the plural:

जल्दी उठना अच्छा है 'it is good to rise early'.

वहाँ जाने में कोई हानि नहीं 'there is no harm in going there'.

मैंने उसे डूबने से बचाया 'I saved him from drowning'.

(b) The infinitive, in spite of being a noun, retains its verbal character and can, therefore, take an object:

मैं फल खाना पसन्द करता हूँ 'I like to eat fruits'.

वह काम करने में सुस्त है 'he is lazy at (doing) work'.

पिता ने उसे सिगरेट पीने पर मारा 'the father gave him a beating for smoking a cigarette'.

(c) The abstract idea represented by an infinitive being "inanimate", it is not usual to attach को when the infinitive is used as an object (§ 46—c). It does, however, attach को for signifying "for the purpose of", or "with a view to". The को is occasionally replaced by के लिए ( see § 307-a); and both को and के लिए may be omitted when the infinitive, is followed by the verbs आ 'come' and जा 'go'.

वह लिखना सीख रहा है 'He is learning to write'.

मैं किताबें लाना भूल गया 'I forget to bring the books'.

राम मुझसे मिलने (को, के लिए) आया है 'Rāma has come to see me'.

मैं उसे देखने जाऊँगा 'I will go to see him'.

**Note** (i) Infinitives are frequently used in combination with the root चाह 'want':

मैं जाना चाहता हूँ 'I want to go'.

वह चाय पीना चाहता है 'He wants to take tea'.

जाना, पीना etc. in such sentences may be regarded as the objects of चाह (See § 262-a)

(2) An Infinitive attaches को when followed by the verbs हो and था and denotes "about to.....":

गाड़ी आने को है 'The train is about to come'.



वह जाने को था 'He was about to go'.

242. The Infinitive is used as an adjective only in combination with a few verbs denoting obligation, necessity, requirement, compulsion etc.

हो, था, पड़ and चाहिए are the verbs most frequently used in this sense. The subject in such cases has को (or-ए in pronouns § 99-a), and the infinitive has -ना, -नी or ने, according as the object is Masc. sg. or Masc. pl.:

मोहन को जुर्माना देना पड़ा 'Mohan had to pay the fine'.

मुझे कई काम करने थे 'I had to do several things'.

राम को किताब लानी है 'Rāma has to bring the book'.

लड़कों को ऐसी बातें नहीं कहनी चाहिए 'boys should not say things like these'.

*Note* (1) It is not uncommon to say किताबें लाना है, बात कहना चाहिए etc. for किताबें लानी हैं, बातें करनी चाहिए etc. The latter forms are preferable. See, however, § 274-b-c.

(2) An infinitive having का and combined with नहीं denotes "not willing to....." "not ready to.....".

The finite verb (है) in such cases is omitted:

वह नहीं जाने का 'he will never go'.

मैं यह काम नहीं करने का 'I am not willing to do this work'.

(3) For further uses of the Infinitive, see § 261-263. For passive forms, see Chapter XIV.

(4) The infinitive forms are not to be confused with the -ना imperative (§ 183-a).

## CHAPTER XI

### The Participles and the Absolutive

243. Participles are "verbal adjectives qualifying noun (or pronoun) but retaining some properties of verbs". Hindi has two kinds of Participles, Present and Past.

244. (a) Formation of present and past participles has already been explained in § 188 and § 198:

चलता 'moving'	खाता 'eating'	पढ़ता 'reading',
आता 'coming'	जाता 'going', etc.	are present Participles.
चला 'moved'	खाया 'eaten'	पढ़ा 'read',
आया 'come'	गया 'gone', etc.	are past participles.

(b) Both the participles are affected by the gender, the number, and the case of the nouns or pronouns which they qualify. चलता, चला are Masc. sg., चलते, चले, Masc. pl., चलती and चली fem. sg. or pl. The oblique form for masc. sg. and pl. is also चलते, चले; fem. forms remain unchanged in the oblique. See § 133-a.

245. (a) The present participle can be used like an ordinary adjective:

बहता पानी साफ़ होता है 'flowing water is clean.'

चलतो गाड़ी पर मत चढ़ो 'do not board a running train'.

खिलते फूलों को मत तोड़ो 'do not pluck opening flowers.'

(b) Occasionally, however, (for the sake of clarity) a हुआ, हुई or हुए is placed after the present participle:

बहता हुआ पानी साफ़ होता है, चलती हुई गाड़ी पर मत चढ़ो, खिलते हुए फूलों को मत तोड़ो etc.



Both the present participle and the auxiliary हुआ (which is the past participle form of हो) must agree with the noun they qualify.

(c) Present participles can also be used as adverbs (usually as adverbs of time and manner), in which case they have the oblique (—ए) form, and are often repeated:

वह पढ़ते-पढ़ते सो गई 'she fell asleep while reading'.

उसने चलते-चलते मुझ से कहा 'while starting (going), he told me'.

मैं दौड़ते-दौड़ते थक गया 'I got tired, while (on account of) running'.

देखते-देखते रात हो गई 'while (we were) looking on, the night fell'.

(d) When a present participle is used as part of the predicate, it has an adverbial sense, and consequently the oblique form:

मैंने राम को जाते (हुए) देखा 'I saw Rāma (while he was) going'.

उसने लड़की को गाते सुना 'he heard the girl (while she was) singing'.

(e) With ही, a present participle (oblique) denotes "immediately after".  
"as soon as":

उसके आते ही चोर भागा 'as soon as he came, the thief fled'.

पाँच बजते ही दफ्तर बन्द हो गया 'the office closed as soon as it struck five'.

(f) A present participle, like other adjectives, can be used also as a noun, in which case it is declined like an—आ noun (§-92):

डूबते को बचाओ 'save the drowning man'.

वह रोतों को हँसाता है 'he makes the crying (persons) laugh'.

246. (a) A past participle can be used as an ordinary adjective with or without हुआ, हुई, हुए :

सूखे (हुए) पत्ते गिर रहे हैं 'dry (dried) leaves are falling'.

मैंने एक मरा हुआ साँप देखा 'I saw a dead snake'.

पेड़ में फल लगे हुए हैं 'there are fruits on the tree'. (used predicatively).

(b) It can be used, like a present participle, as a noun:

मरों को मत मारो 'do not strike those already dead'.

पढ़े-लिखे को क्या समझाया जाए ? 'what advice can be given to an educated (person)'?

(c) The adverbial use of a past participle, is a similar to that of a present participle:

उसे गये (हुए) दो महीने हो गये 'it is two months since he left'.

सीता फल लिये (हुए) आ रही है 'Sītā is coming with (literally, having taken) fruits'.

मैं बैठे-बैठे थक गया 'I got tired of sitting (lit., continuously sitting)'.

(d) गये बिना or (बिना गये), पढ़े बिना or (बिना पढ़े) etc. denote 'without going (having gone)', 'without reading (having read)', when बिना is a preposition (or Post position). See § 308. गये and पढ़े are here used as nouns in the oblique form.

### The Absolutive

247. The Absolutive is formed by combining the verb कर 'do' with the root-form of the main verb:

जा कर 'having gone',

खा कर 'having eaten',

सो कर 'having slept',

उठ कर 'having got up'.

The verb कर itself forms its absolutive by appending—कै: करके 'having done'.



**Note:** (i) The absolutive forms should always be written as two separate words: जाकर, खा कर, पढ़ कर etc. not as जाकर, खाकर, पढ़कर etc. But करके, may be written as one word.

(ii) जा करके, खा करके etc. are archaic and should be discarded. जाके, खाके are similarly to be avoided. आन कर for आ कर is dialectic and should similarly be avoided.

(iii) Pairs of allied verbs can form a 'Compound Absolutive':

खा-पी कर 'having eaten and drunk',

पढ़-लिख कर 'having read and written (studied)'.

248. (a) The absolutive is generally adverbial in nature. As its name suggests, it is not affected by the gender, number or case of the subject or of the object. It has various significations:

मैं चाय पीकर जाऊँगा 'I shall go after taking tea,' (time)

वह दौड़ कर आया 'he came running' (manner).

यह सुन कर वह हँसा 'hearing this, he laughed' (cause).

तुम पढ़-लिख कर भी मूर्ख रहे 'you remained a fool, in spite of having been educated'.

(b) The following special uses may be noted :

बहुत करके 'in all probability',

विशेष कर or खास कर 'especially',

एक-एक करके 'one by one',

बढ़ कर 'superior, better' etc. (See § 138).

मैंने उसे भाई करके माना 'I regarded him as my brother'.

वह पुल से होकर गया 'he went over (through, via) the bridge'.

सवेरे से (लेकर) शाम तक 'from dawn till dusk'.

रंक से (लेकर) राजा तक 'from the pauper to the king'.

For passive and impersonal forms, see Chapter XIV.

249. (a) Amongst participles may also be included the वाला forms. These are made by appending वाला to the oblique infinitive forms, and are adjectival in nature, denoting "one who does";

जाने वाला 'one who goes',

खाने वाला 'one who eats',

पढ़ने वाला 'one who reads' etc.

(b) When used as predicative words, they may imply futurity:

मैं कल बम्बई जाने वाला हूँ 'I am going to Bombay tomorrow'.

(c) वाला can also be appended to nouns in which case it denotes 'one who sells.....', 'one who deals in.....', 'one who is concerned with.....' etc.

फल वाला 'fruit seller', बिजली वाला 'electrician',

चोरी वाला मुकदमा 'the case concerning the theft'.

These, of course, are not participles, but simple adjectives.

(d) Being adjectives, they are affected by number and gender of the noun which they qualify (—वाला, वाली,—वाले), or can be used as nouns themselves—वाल्लों को etc.

(e) —वाल, a variant of—वाला, is attached to place-names for forming certain surnames etc. :

प्रागवाल=प्रयाग वाला 'hailing from प्रयाग',

अगरवाल=आगरा वाला 'hailing from आगरा'.



## CHAPTER XII

## Causative Verbs

250. (a) As stated earlier (169), most of the Hindi verbs may, by slightly modifying their form, signify *causation* of the action etc. denoted by them :

खाना 'to eat', = खिलाना 'to feed';

सोना 'to sleep'. = सुलाना 'to put to sleep';

करना 'to do', = कराना 'to get done'.

These are called *Causative* or "Causal" verbs.

(b) Since "causing something to be done" is an action which must be directed towards somebody, all causative verbs are invariably transitive.

(c) The causatives are usually made by appending an-आ, either to the bare root, or to its modified form. See below § 253.

(d) A causative verb has the same forms (Voices, Moods etc.) as an ordinary transitive verb.

251. (a) Many verbs have an additional causal form, usually called "the Second Causal", which is made by adding—वा to the bare root or to its modified form :

पढ़ना 'to learn', पढ़ाना 'to teach' (First Causal), पढ़वाना 'to cause to be taught' (Second Causal);

गिरना 'to fall', गिराना 'to fell' (First Causal), गिरवाना 'to cause to be felled' (Second Causal).

(b) It must, however, be remembered that the second causal form is restricted to such verbs whose first causals denote real *activity* on the part of their 'doer', not merely 'getting something done'. Thus, the first causal of पढ़ना 'to study, to learn', is पढ़ाना 'to teach' which is a real activity on the part of the teacher, not merely 'making (the student) learn' (which can be done by anybody who is able to persuade or frighten the students to learn!). This verb, therefore, may form a second causal, पढ़वाना, which would mean 'to get (a student) taught (by a teacher)'. Similarly, the first causal of गिरना 'to fall' is गिराना 'to fell', which denotes an activity on the part of the person (a labourer etc.) who fells (a tree etc.), and not merely "directing or persuading (a tree etc.) to fall". This accordingly, can have a second causal गिरवाना which would mean "to get (a tree etc.) felled (by a labourer etc.)". On the other hand, in the case of a root like करना 'to do', the first causal कराना 'to get done' does not denote an activity on the part of the subject, but merely an order or a direction to somebody (a servant etc) to do something. This verb, therefore, cannot have a second causal. Its second causal form करवाना is (unfortunately) in existence, but is identical in meaning with the first causal कराना. Many such "false" second causals are in common use. They have, in fact, been formed on the analogy of "true" second causals (like पढ़वाना, गिरवाना etc.), and should be treated as mere alternative forms (which had better be discarded) of the first causals. § Under 253 all the "false" causals have been given in brackets.

252. There are also some "false" first causals. These verbs, which look like the first causals of certain simple verbs are simple verbs themselves ;



while what look like the original verbs, are their passive forms. Thus, काटना 'to cut' looks like the first causal of कटना 'to be cut' (and has been mentioned as such by almost all the grammarians !). But, as the meaning clearly indicates, कटना is the passive form of काटना, not its "root". काटना consequently, cannot be called a causative. कटना 'to get ( something ) cut' is the first causal of काटना 'to cut', not the second causal of कटना, as commonly supposed. Verbs of the nature कटना, which have a passive meaning without having the normal passive formation ( See Chapter XIV ) may be called (from the point of view of Hindi 'original passives' ) They are always intransitive. Some of the frequently used original passives are—

कटना 'to be cut' (active form काटना 'to cut'),  
 खुलना 'to come open' (active form खोलना 'to open'),  
 बँधना 'to be tied or bound' (active form बाँधना 'to tie'),  
 पीसना 'to be ground' (active form पीसना 'to grind').  
 For further particulars, see § 278.

253. The first causal forms are made by appending an—आ to the root which, in some cases, is slightly modified. The second causal is formed by appending—आ to the root, or to its modified form. The modification of the root is similar in both cases.

(a) Roots ending in a consonant and having the first vowel short remain unchanged. The second causal forms given below in brackets are "false" and may be regarded as indetical with the first causal (§251—b).

Simple	1st Causal	2nd Causal
कर-ना 'to do',	करा-ना 'to get done',	(करवाना );
गिर-ना 'to fall',	गिरा-ना 'to fell',	गिरवा-ना 'to get felled';
पढ़-ना 'to learn',	पढ़ा-ना 'to teach',	पढ़वा-ना 'to get taught';
सुन-ना 'to hear',	सुना-ना 'to tell, to relate',	सुनवा-ना 'to cause to tell, or relate';
उठ-ना 'to rise',	उठा-ना 'to raise',	उठवा-ना 'to get raised';
समझ-ना 'to understand',	समझा-ना 'to explain',	समझवा-ना 'to cause to explain'.

(b) If the first vowel of a root is long, it changes to the corresponding short. ए and ओ change to इ and उ respectively. But ऐ and औ remain unchanged:

जागना 'to wake',	जागाना 'to awaken',	जागवाना 'to cause to awaken':
जीतना 'to conquer',	जिताना 'to cause (help) to conquer',	( जितवाना )
घूमना 'to go round',	घुमाना 'to turn around',	घुमवाना 'to cause to turn around';
देखना 'to see',	दिखाना 'to show',	दिखवाना 'to cause to show';
सीखना 'to learn',	सिखाना 'to teach',	सिखवाना 'to cause to teach';



बोलना 'to speak',	बुलाना 'to call',	बुलवाना 'to have called to cause to speak';
तैरना 'to swim, to float',	तैराना 'to set afloat',	तैरवाना 'to cause to set afloat';
फैलना 'to stretch',	फैलाना 'to spread',	फैलवाना 'to cause to spread';
दौड़ना 'to run',	दौड़ाना 'to race' (transitive),	दौड़वाना 'to cause to race';
खौलना 'to boil' (Intransitive),	खौलाना 'to boil' (transitive),	खौलवाना 'to have boiled';

Note:—(i) दिखलाना for दिखाना, and सिखलाना for सिखाना are colloquial and may be discarded. The —लाना forms should be restricted to the roots ending in a vowel (See (c) below).

(ii) बोलना changes its meaning in the causal form. बुलाना 'to call' does not have a causal relation with बोलना 'to speak'. The latter, however, has the second causal form बुलवाना meaning 'to cause to speak'.

(iii) The root बैठना 'to sit' has five forms for the first causal: बैठाना, बिठाना बिठलाना, बिठलाना and बैठलाना, of which only the first two are acceptable. बैठाना would be the regular form.

(c) Roots ending in a long vowel shorten the same and append a -ल instead of an -आ in the first causal. The second causal, consequently, adds a-लवा, instead of a-वा (ए and ओ change to इ and उ.) In the following list the "False" second causals are given in brackets.

सीना 'to sew',	सिलाना 'to get sewn',	सिलवाना;
पीना 'to drink',	पिलाना 'to cause (give) to drink, to suckle',	पिलवाना 'to cause to give for drink- ing'.
सोना 'to sleep',	सुलाना 'to put to sleep',	सुलवाना 'to cause to put to sleep';
धोना 'to wash',	धुलाना 'to get (some- thing) washed',	(धुलवाना) ;
देना 'to give',	दिलाना 'to cause to give',	(दिलवाना);
रोना 'to weep',	रुलाना 'to cause to cry',	(रुलवाना).

Note:—(i) खाना 'to eat' has exceptional forms खिलाना and खिलवाना. खिलाना, however, is also the first causal of खेलना 'to play' and of खिलाना 'to blossom; to open'. Context alone would show the intended sense.

(ii) लेना 'to take' has the exceptional form लिवाना.

(iii) बोना 'to sow' has the exceptional form बुआना or बुवाना. बोआना is not correct.



(d) The following forms may be noted :—

<i>Active</i>	<i>Causal</i>	<i>Passive</i>
बेचना 'to sell' (transitive),	बिकवाना 'to cause to sell',	बिकना 'to sell' (intransitive);
बनाना 'to make, prepare,'	बनवाना 'to get made',	बनना 'to be made';
खोलना 'to open' (intransitive),	खुलाना 'to cause (खुलवाना) to open',	खुलना 'to open' (intransitive);
छोड़ना 'to leave,'	छुड़ाना (छुड़वाना) 'to liberate',	छूटना 'to be discharged';
तोड़ना 'to break',	तड़ाना (तुड़वाना) 'to cause to break',	टूटना 'to break' (intransitive);
फोड़ना 'to burst' (trans.)	फुड़वाना 'to cause to burst',	फूटना 'to burst' (intrans.);
फाड़ना 'to tear,'	फड़वाना, फटवाना 'to cause to tear',	फटना 'to get torn',

कहाना, the causal of कहना 'to say', is passive and means 'to be called'. कहलाना is the alternative form which had better be restricted to mean 'to cause to tell'. See Ch. XIV

254. (a) An intransitive verb becomes transitive in the first causal: बच्चा सोता है 'the child sleeps', नौकरानी बच्चे को सुलाती है 'the maid-servant puts the child to sleep'. The original subject (बच्चा etc.) assumes the role of the object, which, if animate, is placed in the oblique case with को (§ 97-b), and if inanimate, in the direct case (§ 96-c) : मजदूर पेड़ गिराता है 'the labourer fells the tree'.

(b) A transitive verb has two objects in the first causal—the original object, and the original subject. The original object in such cases becomes the primary object and the original subject becomes the secondary object. The primary object, of course, has the direct form and the secondary object has the oblique form with को (§ 96—c and § 99—d) :

बच्चा दूध पीता है 'the child sucks (milk)', माँ बच्चे को दूध पिलाती है 'the mother suckles the child'. Similarly, अध्यापक विद्यार्थियों को लिखना सिखाता है 'the teacher teaches the students how to write'.

(c) This rule, however, holds good only with such first causals as denote real activity on the part of the subject (of the causal), and not mere causation (getting something done). Where mere causation is denoted, the secondary object (original subject) functions as an 'Agent' and has the oblique form with से :

राम नौकर से काम कराता है 'Rāma gets the work done by the servant',  
मैं धोबी से कपड़े धुलाता हूँ 'I get the clothes washed by the washerman.'

Neither 'Rāma' nor 'I' does anything here, except to order or direct the servant and the washerman.

(d) When a verb of the type (a) has the second causal form, the original subject remains as it was in the first causal form, namely, an object, but the subject of the first causal has a से :—

बच्चा सोता है (original form) 'the child sleeps',



तौकरानी बच्चे को सुलाती है	(first causal) 'the maid-servant puts the child to sleep',
माँ नौकरानी से बच्चे को सुलवाती है	(second causal) 'the mother gets the child put to sleep by the maid-servant'.

Similarly,

पेड़ गिरता है	(original form) 'the tree falls',
नौकर पेड़ गिराता है	(first causal) 'the servant fells the tree',
राम नौकर से पेड़ गिरवाता है	(second causal) 'Rāma gets the tree felled by the servant.

(e) In the case of a verb of the type (b), the original subject and the object remain what they were in the first causal, namely, secondary object and primary object, while the subject of the first causal has से :—

विद्यार्थी लिखना सीखते हैं	(original form) 'the students learn to write',
अध्यापक विद्यार्थियों को लिखना सिखाता है ।	(first causal) 'the teacher teaches the students to write',
प्रधान/अध्यापक अध्यापक से विद्यार्थियों को लिखना सिखाता है ।	(second causal) 'the head-master gets the teacher to teach the students to write'.

(f) Verbs of the type (c), as already explained (§ 252—b), do not have a "true" second causal. Where the second causal form is in existence, it may be regarded as identical in meaning with the first causal, and, consequently, superfluous.

255. (a) Some roots have no causal forms at all. Such are e. g. आना 'to come', जाना 'to go', होना 'to be', पाना 'to obtain'. Occasionally they have a "Substitute causal" some other verb functioning as a causal for them. Thus, भेजना 'to send (to make to go)' is a "Substitute causal" of जाना 'to go'; करना 'to do, to make (to cause to be)' may function as a causal of होना 'to be'; and देना 'to give (to cause to obtain)' that of पाना 'to obtain'.

(b) लाना 'to bring', makes its (first causal with the help of लेना : लिवा लाना 'to cause to bring'.

## CHAPTER XIII

### Compound Verbs

256. Hindi has a large number of compound verbs. These, as already noted (§ 170), are formed by combining two, sometimes three or more, verbs. Of the two (or more) verbs of which a compound verb consists, the first one usually is the main and the other (or the rest) subsidiary. The main verb has either the root form, or the participle form or the infinitive form. Except when it is a participle the main root has the same for all voices, moods, tenses etc. All changes due to voice, mood, tense and construction affect only the subsidiary verb. Thus—

वह गाने लगा	'he started singing',
वह गाने लगी	'she started singing',
हम गाने लगेंगे	'we shall start singing',



तुम गाने लगते हो	'you start singing',
मैं पढ़ चुका	'I have finished reading',
वह पढ़ चुकेगी	'she will have finished reading',
But वह खाता चला जा रहा है	'he is going on (continuously), eating',
वह खाती चली जा रही है	'she is going on eating',

257. As already stated (§ 173), the subsidiary verbs help to modify the 'aspect' or the nature of the action denoted by the main verb :

सोना 'to sleep',	सो जाना 'to fall asleep'; (Effective Aspect; or Completive.)
खाना 'to eat',	खाने लगना 'to start eating', (Inceptive or Inchoa- tive Aspect);
आना 'to come',	आया करना 'to come frequently' (Frequentative Aspect) :—

वह आ रहा है 'he is coming' is Progressive Aspect, with a special form.  
See § 266.

Some subsidiary verbs help to change the *voice* of the main verb, usually from active to passive ;

खोना 'to lose,' खो (or खोया) जाना 'to get lost'. See Chapter XIV.

258. The compound verbs may be divided into four groups according to the form of main verb ; viz. : (1) Bare Root (i. e. Absolutive without कर), (2) Infinitive, (3) Present Participle, and (4) Past Participle.

The various aspects will be noted while discussing each group.

259. It is important to remember that, whether the main root is transitive or intransitive, a compound verb admits of objectival construction (with a past participle) only if the subsidiary is transitive. Thus,—

मैंने चाय पी	'I took tea' (objectival construction)
मैंने चाय पी ली	'I have taken tea' (objectival construction, because ली is trans.);
But, मैं चाय पी चुका	'I have finished taking tea' (subj. constr., because चुका is intrans.);

### 1. Main Verb-Bare-root (Absolutive Form)

260. In the compound verbs of this class, the main verb has the absolutive form without कर (§247), which is identical with its root form, and remains unchanged. The subsidiary verbs commonly used are as follows:—

(b) आना 'to come' retains part of its own meaning while indicating completion of an action (denoted by the main verb). It also denotes (with an intransitive verb) 'to come to' or 'to be about to', in which sense its past tense has the force of the persent or the present perfect:

मैं काम कर आया	'I return after completing the work',
मैं खाना खा आया	'I come after finishing the meal',
मैं उसे देख आया हूँ	'I have come after seeing him',
वह रो आया	'He was (is) about to cry',
बच्चा सो आया है	'the child is about to fall asleep',
दूध गरम हो आया	'Milk is warming up'



हो आना means also 'to have been (to a place)',  
 मैं बम्बई हो आया हूँ 'I have been to Bombay',  
 तुम बाज़ार हो आओ 'You go to the market and come back',  
 (lit. 'you come back after having been to the market').

लेना 'to take', +आना gives लाना 'to bring', although ले आना 'to fetch' is also in use. (Note the difference in the meaning) लाना does not consequently admit of objectival construction in the past tense (§202).

(b) जाना 'to go' indicates 'completion', besides making passives (Chapter XIV):

मैं सब दूध पी जाऊँगा 'I shall drink off the entire milk',  
 वह पूरी किताब पढ़ गया 'he read the entire book',  
 सीता आ गयी 'Sītā has come',

In some cases, जाना retains part of its own meaning, besides denoting completion:

नौकर काम कर गया है 'the servant has done his work and gone',  
 धोबी कपड़े ले गया 'the washerman took away the clothes',

(c) उठना 'to arise, to get up', indicates ' (suddenly) start to...':

वह गा उठा '(suddenly) he started singing',  
 बच्चा रो उठा 'the child (suddenly, unexpectedly) started crying'.

(d) बैठना 'to sit' indicates 'to do something (undesirable) in desperation, without forethought, or suddenly, or completely, or forcibly':

उसे तंग मत करो नहीं तो मार बैठेगा 'do not bother him, otherwise he will  
 (get desperate and) strike',  
 मैं यह क्या कर बैठा what (aweful thing) have I done:',  
 वह सब कुछ खो बैठा 'He lost everything',  
 वह उठ बैठा 'He suddenly got up',

(e) लेना 'to take' denotes 'completion' of some action, mainly 'for in the interest of, oneself':

मैंने खा लिया 'I have taken my meal',  
 सो लेना 'to finish off sleeping',  
 रो लेना 'to finish off crying',  
 ले लेना 'to take away (for oneself)',

The compound हो लेना 'to be completed, is passive',

यह काम हो ले तब हम चलेंगे 'we shall go after this work is done',  
 However in the phrase साथ हो लेना 'to accompany' it is active:

मैं उसके हाथ हो लिया 'I accompanied him',

(f) देना 'to give' denotes 'completion' of an action 'for someone else':

मैंने आपका काम कर दिया 'I (have) completed your work (for you)',  
 वह अपनी किताब मुझे दे देगा 'he will give (away) his book to me',  
 (देना as main as well as subsidiary).

देना may also denote 'to start to...', with an intransitive main verb:

वह रो दिया 'he started crying',



वह चल दिया 'he started to go'.

Notice the difference:

मैंने पत्र पढ़ लिया 'I read the letter',

मैंने पत्र पढ़ दिया 'I read out the letter (for someone who could not or would not read it himself).'

(g) पड़ना 'to fall' denotes 'suddenness, chance, happening'

वह हँस पड़ा 'he burst out laughing'.

मैं गिर पड़ा 'I fell down (accidentally)'.  
 It also makes passives, with the added sense of 'happening':

ऐसा जान पड़ता है 'it seems.....',

दूर पर पहाड़ देख (दीख) पड़ा 'at a distance, a mountain came into view'.

आ पड़ना means 'to befall, to happen to come (unexpectedly)'.

बन 'to be made' + पड़ना means 'to be possible':

मुझसे जो बन पड़ा किया 'I did, whatever I could'.

(h) डालना 'to throw' is combined with transitive verbs and indicates 'completion' with 'vehemence and within a short time':

उसने पेड़ काट डाला 'he cut away the tree',

बच्चे ने शीशा तोड़ डाला 'the child broke the mirror to pieces'.

Similarly, मार डालना 'to kill off', खा डालना 'eat up' पी डालना 'to drink off' etc.

(i) रहना 'to live, to continue', is used for forming the progressive aspect.

See § 266.

(j) निकलना 'to emerge, to come out' denotes 'to happen to ..', 'to start to...':

गाड़ी चल निकली 'the carriage started moving',

मेरा मित्र इधर आ निकला 'my friend happened to come this side'.

(k) सकना 'which is not used independently, denotes 'to be able to.....'.

This is one of the most frequently used subsidiaries (intransitive):

मैं गा सकता हूँ 'I can sing',

क्या वह आ सकेगा ? 'will he be able to come ?'.

(l) चुकना 'to be finished or exhausted' (passive) denotes 'completion'.

As a subsidiary it is active and Intransitive :

वह जब पढ़ चुका तब उठा 'he got up only after he had finished reading',

कल तक मैं यह काम कर चुकूँगा 'I shall have finished this work by tomorrow'.

(m) मरना 'to die', is, as a subsidiary, combined with such main verbs as जल—'burn', डूब—'be drowned':

वह जल मरा 'he was burnt (or burnt himself) to death',

वह डूब मरा 'he drowned himself'.

आ मरना and जा मरना denote unwanted or undesirable coming and going.

(n) मारना 'to beat or kill' as a subsidiary denotes 'thoughtlessness' or 'carelessness':

तुमने यह क्या लिख मारा ? 'what nonsense have you written ?'

(o) मिलना 'to meet' or 'to be found' is, as a subsidiary, synonymous with सकना (k above). The subject of the compound verb has the oblique form with को (or-ए):



भाई को कल नहीं आ मिला 'Brother could not come yesterday'.  
मुझे पत्र नहीं लिख मिलेगा 'I shall not be able to write the letter'.

(p) पाना 'to find, to obtain' is also synonymous with सकना The subject, however, does not attach को (or-ए) :

वह शाम तक नहीं आ पाया 'He will not be able to come by this evening'.  
मैं अपना काम नहीं कर पाया 'I could not do my work'.

(q) चलना 'to move' as a subsidiary denotes 'beginning' :  
रातें लम्बी हो चलीं 'nights began growing longer'.  
वह बड़ढ़ा हो चला 'he is growing old'.

It retains its own meaning in such compounds as ले चलना 'take away', (lit. 'take and go'), बढ़ चलना 'to proceed' etc.

(r) रखना 'to keep, to place', as a subsidiary denotes 'priority or precedence (in time) :

मैंने पत्र लिख रखा है 'I have kept the letter ready (written)';  
मैंने नौकर से कह रखा है 'I have given standing instructions to the servant'.

## 2. Main verb; Infinitive

261. This group can be divided into two sub-groups—

- (a) where the main verb has an unmodified infinitive form, and
- (b) where the main verb has the oblique form (i.e.—ने instead of—ना of the infinitive. See § 250-251).

262. The more important subsidiaries combined with a main verb in unmodified infinitive form are as follows :—

(a) चाहना 'to want' retains its meaning. See § 241-c Note (1).

मैं जाना चाहता हूँ 'I want to go',  
लड़का गेंद से खेलना चाहता है 'the boy wants to play with a ball'.  
दस बजना चाहते हैं (also बजा चाहते हैं, see § 265) 'it is about to strike ten  
(lit. 'the ten (hours) want to strike').

(b) With the verbs पढ़ना, होना and चाहिए the infinitive is used as an adjective. See § 242 and 274.

263. The subsidiaries frequently combined with a main verb in the oblique form are :—

(a) लगना (intransitive) denotes 'to begin to.....', and is very frequently used :

वह जाने लगा 'he started (to go)',  
वह जमीन खोदने लगा 'he began to dig the ground',  
वह गाने लगा 'he began to sing'.

(b) देना 'to give' denotes 'to permit to.....', 'to let....', :

राम को पढ़ने दो 'let Rāma study',  
मुझे जाने दीजिए 'please allow me to go',

मैंने उसे बात नहीं करने दी 'I did not allow him to say anything'.

(c) पाना 'to obtain'—denotes 'to be able to, to be permitted to...' (usually negative) :

मैं कुछ नहीं करने पाया 'I was not able to do anything',  
तुम नहीं जाने पाओगे 'You will not be allowed to go'.



### 3. Main verb : Present Participle

264. The main verb as a present participle is affected by the number and the gender of the subject, or of the object. Compound verbs with the main verb in the present participle form have the following subsidiaries:—

- (a) जाना denotes 'to go on doing something':  
रोग बढ़ता जाता है 'the malady goes on aggravating'.
- (b) रहना denotes 'continue to do something as a habit':  
वह सवेरे से शाम तक काम करता रहता है 'he keeps working from morning till evening'.

Note : जाना compounds refer to a *particular act*, and

रहना compounds to a *habit*.

For the Progressive use of रहना, see § 266.

- (c) आना denotes 'continuity' from some past time until the present—and into the future :

हमों बरसों से यहाँ रहते आये हैं 'we have been living here for years'.

The sense is almost that of a present perfect. The compound is used only in the present perfect and past perfect.

- (d) बनना denotes 'possible to do' (passive, see § 276).

The present participle has the oblique form, and has the sense of a noun:  
मुझसे वहाँ जाते नहीं बनता 'I do not find it possible (or desirable) to go there'.

(जाते in the above sentence is adverbial or absolutive. If § 245 c-e).

### 4. Main verb—Past Participle

265. The main verb as past participle is affected by the number and gender of the subject, or of the object.

The important subsidiaries are as follows :—

- (a) आना retains its meaning ('to come'), while denoting 'imminence' or 'immediacy' :

शत्रु चढ़ा आता है 'the enemy is advancing (on us)',

बादल धिरे आते हैं 'clouds are fast gathering'.

चला आना means 'to come away', or 'to come this way'.

- (b) जाना combined with an intransitive main verb, denotes 'going to ..' 'about to...':

मैं दर्द से मरा जा रहा हूँ 'I am about to die of the pain',

गाड़ी अभी आयी जाती है 'the train is about to come'.

चला जाना means 'to go away'.

(This use of जाना with a past participle is not to be confused with the passive forms, §276).

- (c) पड़ना 'to fall down' is usually combined with verbs having a similar meaning, viz. 'to fall down' and denotes 'about to.....', 'going to.....':

लड़की गिरी पड़ती है 'the girl is about to fall down',

मैं नदी में कूदा पड़ता हूँ 'I am going to jump into the river'.



- (d) करना denotes 'frequency' or 'habitual action',  
 ध्यान से पढ़ा करो '(make it a habit to) read attentively',  
 देख कर चला करो '(always) look about when you walk'.
- (e) रहना combined with a past participle (having a passive sense) denotes 'continuity of a state':

वह खाट पर पड़ा रहा 'he kept lying on the bed',  
 किताब मेज़ पर रखी रहती है 'the book is always lying on the table'.

- (f) चाहना 'to want' denotes 'imminence':  
 वर्षा आया चाहती है 'it is about to start raining',  
 दस बजा चाहते हैं 'it is about to strike ten'.  
 (The usage is some what archaic).

With the following subsidiaries, the main verb has the oblique form of the past participle:—

- (g) जाना denotes 'continuity', or 'imminent completion':  
 अपना काम किये जाओ 'continue to do your work',  
 साँप मेक को निगले जाता है 'the snake is about to swallow up the frog',  
 वह मेरी किताबें लिये जाता है 'he is taking away my books'.
- (h) लेना denotes 'imminent completion of something for oneself':  
 मैं यह पाठ अभी पढ़े लेता हूँ 'I shall read this lesson in no time',  
 वह सब खाना खाये लेता है 'he is about to finish off the entire food'.
- (i) देना similarly denotes 'imminent completion of an action for someone else':

मैं आपका काम अभी किये देता हूँ 'I shall finish your work in no time'.

- (j) डालना denotes 'imminent completion':  
 डाकू मुझे मारे डालते हैं 'the robbers are about to kill me'.
- (k) रहना denotes 'continuity of a state or of a completed action':  
 वह सदा पिये रहता है 'he is always drunk',  
 वह कोट पहने रहता है 'he has always a coat on'.

Note: (i) Compound Verbs noted in (a)—(d) can be used in the imperative, in the present or in the habitual past. Those noted in (g)—(i) can be used only in the present and the habitual past. चला आना (a) and चला जाना (b) however, can be used without restriction.

- (ii) It will be seen from the above discussion that the aspects most frequently met with in Hindi are those of completion frequency, beginning, continuity, permission, desire etc. The technical names for these are, in order, Effective (Completive), Frequentative (or Iterative), Inceptive (or Inchoative, Continuative, Permissive and Desiderative).

Apart from the Terminate aspect, which has no special forms, (§173-d), the most important aspect, however, is the Progressive which is discussed below in detail.



**PROGRESSIVE FORM (रहना)**

266. (a) रहना, as stated above (§260-i, §264-6, 265-e and k), can be combined with a main verb which is either in the absolutive (root)—form, or in the present participle form or in the past participle form :

- (1) वह जा रहा है 'he is going' (§260-i)
- (2) वह जाता रहता है 'he keeps going' ('habitually', §264-b),
- (3) वह बैठा रहता है 'he keeps sitting' (§265-e)
- (4) वह कोट पहने रहता है 'he keeps wearing a coat' (§265-k).

(b) Of these (1) alone denotes an action in progress or in process, not yet completed. Of the other three forms, (2) denotes a habit (not an action in progress), while (3) and (4) denote continuity of a state. Only (1), therefore, can form the progressive aspect.

(c) It is to be noted that, while (2), (3) and (4) can be used in all tenses and moods (जाता रहेगा, चलता रहा, बैठे रहे, पहने रहा होता etc) in the progressive sense the subsidiary रहना is always in the past participle form (with the usual fem. and pl. modifications). Besides, it can be used only in the present and the habitual past (जा रह है, जा रहा था), or in the Subjunctive forms—आता हो, आता होता, आता होगा: आ रहा हो, आ रहा होता, आ रहा होगा.

(d) In fact, आ रहा is to be regarded as a past participle form of the compound आ+रहना and as equivalent to आता हुआ, This is clear from the fact that a present participle when used as an adjective denotes the progressive aspect with the help of forms like आता हुआ, जाता हुआ etc. (§245).

It may also be noted that the rare progressive of the simple past (when used as future conditional) is आता हुआ. (See Syn. §17 (c)).

(e) It is evident from the above that Hindi verbs have a regular progressive form only in those tenses and moods which are made with the help of a present participle. These are.—

- |              |                                       |
|--------------|---------------------------------------|
| वह जाता है   | (जा रहा है)—Present Indicative,       |
| वह जाता था   | (जा रहा था)—Habitual Past-Indicative, |
| वह जाता हो   | (जा रहा हो)—Present Potential,        |
| वह जाता होता | (जा रहा होता)—Present Contingent,     |
| वह जाता होगा | (जा रहा होगा)—Present Presumptive.    |

The रहा forms in these tenses are, of course, of the nature of a compound verb. But, having a special form—and being so frequently used they are on par with the common forms (जाता है etc).

267. Of the remaining moods and tenses,

- (1) the imperative has no progressive form;
- (2) the indicative past has no progressive form—except the rare conditional आता हुआ (§266 and Syn. §17 (c));
- (3) the indicative future progressive is identical with the present presumptive progressive जा रहा होगा, (but, obviously for fear of confusion, it is seldom used);
- (4) the present perfect has no progressive form;



- |                          |      |
|--------------------------|------|
| (5) the past perfect     | —do— |
| (6) the optative         | —do— |
| (7) the past potential   | —do— |
| (8) the past presumptive | —do— |
| (9) the past contingent  | —do— |
| (10) the past participle | —do— |
- (11) the present participle, when used as an adjective, makes its progressive either with हुआ (जाता हुआ) or, less commonly with रहा (जा रहा, see Syn. §21 and §266-d);
- (12) the infinitive has no progressive form;
- (13) the progressive forms of compound verbs are made by putting the subsidiary verbs in the progressive, where possible;
- (14) the progressive forms of passive are similarly made by putting जाना in the progressive, where possible.

### Verbs Compounded with Nouns or Adjectives

268. (a) There are a number of nouns and adjectives which can be combined with verbs like—करना 'to do', होना 'to be' and देना 'to give' for denoting a single verbal idea.

Thus,

क्षमा 'forgiveness' + करना 'to do' denotes 'to forgive';

याद 'memory' + होना 'to be' denotes 'to remember';

दिखाई 'view, sight' + देना 'to give' denotes 'to be seen, to come to view'.

(b) It is important to remember that nouns or adjectives, when combined with a verb, forego their independent existence and become a part of the verb. They have, consequently, no grammatical relation with any other word in the sentence. Thus in a sentence like मैं राम को क्षमा करता हूँ 'I forgive Rāma' the noun क्षमा is a component of the verb, and is not related to मैं or राम, nor is it the object of करना., राम, obviously, is the object of the verb क्षमा करना. Further we cannot regard क्षमा either as the primary object of the verb करना. (because करना does not take two objects), or as a predicative word referring to the object (because क्षमा and राम do not refer to the same thing : See § 61).

(c) In contrast with the above, in a sentence like मैं भोजन करता हूँ 'I take meal, भोजन करना is not a compound, since here भोजन is obviously the object of करना and has its own existence. In the same way काम करना 'to do work' is not a compound, since काम does have an independent existence in such sentences as मैंने आप का काम किया 'I did your work' (where काम is related to आप and is not a component of the verb).

(d) It is not, therefore, justifiable to regard every verb that is frequently combined with a noun or an adjective, as a Compound. The name 'Compound (verb)' must be restricted to the verbs of the type of क्षमा करना. No rules, however, can be laid down for identifying a true compound. It is purely a matter of usage.



269. The verbs most frequently combining with a noun or an adjective are करना, होना, आना, रहना, पढ़ना and लगना.

Some of the frequently used compounds made with करना are :—

स्वीकार करना 'to accept, to admit',

क्षमा करना 'to forgive',

आरम्भ (or शुरू) करना 'to begin'

विदा करना 'to see off, to bid farewell to'.

All these are transitive. The objects, if animate, have the oblique case with को (or—ए); if inanimate, they are in the direct case :

मैंने चोर को क्षमा किया 'I forgave the thief' (neutral construction);

पाठ आरम्भ करो 'begin the lesson',

उसने मित्र को विदा किया he saw the friend off'.

याद करना 'to recall' and याद रखना 'to keep in memory' may also be noted (Cf. याद होना or रहना, noted under § 270 (a) and (d) below).

मैंने ईश्वर को याद किया 'I recalled (i. e. prayed to) God';

राम ने यह बात याद रखी 'Rāma (always) remembered this'. But

मुझे अपने घर की याद आयी 'I thought of my home' is not a compound :

270. होना, आना, लगना and रहना form intransitive compounds, usually by combining with nouns. Most of these compounds are of a passive nature, although of active formation. The action, state etc. denoted by them is represented as experienced, suffered, enjoyed, felt etc. by, or happening to, the subject which is placed in the oblique case with को or—ए (see § 99).

Whatever the subject suffers or experiences, or whatever happens to him, is represented as taking place of itself, not as done by anybody. The thing suffered or experienced is placed in the direct case and the verb agrees with it.

(a) होना forms a large number as such compounds :—

दुःख होना 'to feel unhappy',

सन्तोष होना 'to feel satisfied',

अधिकार होना 'to have (enjoy) the right',

याद होना 'to happen to remember',

पता होना 'to happen to know',

काम होना 'to have to do',

होश होना 'to be in senses',

बुखार होना 'to have fever' etc.

मुझे इस बात पर दुःख हुआ 'I felt unhappy (at this thing)';

राम को सन्तोष है 'Rāma is satisfied',

सब को एक-सा अधिकार है 'all have the same right';

मुझे याद है 'I remember';

मुझे पता है 'I know',

उसे बहुत काम है 'he has a lot to do';

बच्चे को बुखार है 'the child has fever';

उसे होश नहीं है 'he is not in his senses (has swooned)'.



*Note* : A few compounds of होना, which do not refer to a thing suffered experienced etc., are active :

आरम्भ (or शुरू) होना 'to begin' (intransitive),

विदा होना 'to take leave'.

मेरी पढ़ाई कल शुरू होगी 'my studies will begin tomorrow';

हम मित्रों से विदा हुए 'we took leave of our friends'.

(b) आना similarly denotes 'to get (intrans.).....',

'(to begin) to feel .....':

क्रोध (or गुस्सा) आना 'to get angry',

लज्जा आना 'to (begin to) feel ashamed',

याद आना 'to recall',

बुखार आना 'to get fever',

होश आना 'to come to senses',

दया आना 'to feel pity'.

पिता को क्रोध (गुस्सा) आया 'father got angry';

लड़की को लज्जा आयी 'the girl felt ashamed';

उसे रोज बुखार आता है 'he gets fever everyday';

माँ को मिखारी पर दया आयी 'mother felt pity for the beggar'.

*Note* : काम आना 'to be of use' = काम में आना 'to come into use' :

यह किताब मेरे किस काम आयगी ? 'of what use will this book be to me ?

(c) लगना combines with adjectives as well as with nouns :

भूख लगना 'to feel hungry',

प्यास लगना 'to feel thirsty',

अच्छा लगना 'to like',

बुरा लगना 'to dislike',

पता लगना 'to come to know'.

*Note* : Adjectives when combined with लगना agree with the object in gender and number.

बच्चे को भूख लगी है 'the child is hungry';

राम को फल अच्छे लगते हैं 'Rāma likes fruits';

मुझे शोर बुरा लगता है 'I dislike noise';

हमें पता लगा है कि 'we have come to know that.....'.

(d) रहना denotes 'continuity' :

याद रहना 'to continue to remember',

बुखार रहना 'to have constant fever',

होश रहना 'to remain in senses'.

मुझे याद रहेगी 'I shall always remember';

उसे बुखार रहता है 'he has constant fever'.

272. देना and पढ़ना are combined with certain abstract nouns (derived from verbs) ending in—आई (App. § 8 (5)) :

दिखाई देना or पढ़ना 'to come into view, to be seen',

सुनाई देना or पढ़ना 'to be heard' :



इस अँधेरे में मुझे कुछ दिखाई नहीं देता 'I cannot see a thing in this darkness';

वन में जाते हुए उसे एक शेर दिखाई दिया 'he happened to see a lion while going through the forest'.

272. The verbs discussed above differ from the normal passive verbs inasmuch as the latter are formed by combining a past participle with the subsidiary जाना, (or are passive by nature,) and have their logical subject always in the oblique form with से. Also, the normal passives denote *action* on the part of their logical subject, not experience.

See next Chapter.

273. The following exceptional compounds are noteworthy :—

(a) पड़ना is also combined with the roots देख (दीख), सुन and जान, and with the adjective मालूम (known and has the same sense as in § 271 :

देख or दीख पड़ना=दिखाई पड़ना,

सुन पड़ना=सुनाई पड़ना,

जान पड़ना and मालूम पड़ना (होना) denote 'to seem' or 'to become known':

ऐसा जान पड़ता है.....'it seems.....'.

यह बात मुझे अब मालूम पड़ी (हुई) 'I came to know this only now'. (lit., 'this became known to me only now').

(b) दीखना 'to be seen' can combine with any object; it has the same sense as दिखाई देना. (दिखना is dialectic and should be avoided.)

(c) मिलना 'to meet', when combined with an object, has a passive sense, 'to be found, or obtained, or given; or, to be met':

मुझे सड़क पर एक रुपया पड़ा मिला 'I found a Rupee (lying) on the road';

यह किताब मुझे इनाम में मिली 'I got this book as a prize';

राम को कड़ी सजा मिली 'a severe punishment was given to Rāma';

मुझे स्टेशन पर अपना मित्र मिला 'I happened to meet my friend at the station'.

But, मैं अपने मित्र से मिला 'I met (visited) my friend.'

(d) क्या हुआ ? denotes 'what happened (to) .....?':

बच्चे को क्या हुआ ? 'what happened to the child ?'

Similarly, कुछ हुआ 'something happened (to)...'.

274. (a) पड़ना and होना (and the past substantive था) combine with Infinitives (as already noted § 242) and denote 'necessity, obligation, requirement' etc. The compounds thus made are passive in meaning. The subject has को (or—ए) :

राम को जाना पड़ा 'Rāma had to go';

मुझे बम्बई जाना होगा 'I shall have to go to Bombay';

नौकर को बाज़ार जाना था 'the servant had to go the market'.

The Infinitives here are used as abstract nouns.

(b) However, when an infinitive is transitive, it is used as an adjective to its object and changes its ending—ना to —नी or —ने according as the object is feminine (sg. or pl.) or masculine pl. The subsidiaries also agree with the object in number and gender:



लड़के को दवा पीनी पड़ेगी 'the boy will have to take medicine';  
मुझे तीन पत्र लिखने थे 'I had to write three letters'.

Note: It is not correct to say वच्चे को दवा पीना पड़ी or मुझे तीन पत्र लिखना थे, as is sometimes done in the analogy of intransitive infinitives (जाना पड़ेगा, जाना था etc., see (a) above), which are nouns.

(c) चाहिए 'is wanted' or 'ought to be...' is a true passive (see § 281). It can be combined with a noun in the first sense ('is wanted'), and with an infinitive (noun, if intransitive; and adjective, if transitive) in the second sense. The subject has को. (or—ए):

राम को किताबें चाहिए 'Rāma wants book' (literally, 'books are wanted by (for) Rāma';

तुम्हें क्या चाहिए ? 'what do you want ?' ('what is wanted by you ?');

आपको जाना चाहिए 'you ought to go' (infinitive noun):

आपको किताबें पढ़नी चाहिए 'you ought to read books' (infinitive adjective)'.

Note: (i) किताबें पढ़ना चाहिए is as incorrect as दवा पीना पड़ी (see (b) above).

(ii) However, चाहिए does not modify (as पढ़ना and होना do). चाहिए as a plural of चाहिए (आपको किताबें पढ़नी चाहिए) is occasionally met with, but had better be discarded. See § 262—b.

(d) आना in the sense 'to be known' combines with nouns (usually infinitives) and bare-root forms of verbs :

तुमको पढ़ना आता है ? 'do you know how to read ?';

मुझे कुछ नहीं आता 'I know nothing';

लड़के को बोल भी नहीं आता 'the boy doesn't even know how to speak'.

(e) For मिलना, see § 260 (o).

## CHAPTER XIV.

### The Passive and the Impersonal

275. The Passive Voice has already (§ 174—b) been defined as the form of a verb which represents the subject as acted upon. The grammatical subject ("of which something has been said") in this voice is the logical object—the person or the thing to—words whom the action is directed. The logical subject—the doer—is not always mentioned. But when the logical subject is mentioned, it has invariably the oblique form with से. Only transitive verbs can have Passive Voice.

(a) In a sentence like शत्रु मारा गया 'the enemy was killed', the logical subject (one who kills the enemy) is not mentioned, but can be guessed ('by us', 'by the hero' etc.). The grammatical subject (about whom something has been said) is शत्रु 'the enemy' who has been acted upon (killed). शत्रु, therefore, is the real object—towards whom the action of killing has been directed.

(b) In a sentence like मुझ से चाय नहीं पी जाती 'I cannot take tea' (literally, 'tea cannot be drunk by me'), 'tea' is the grammatical subject. But it is, in fact, the object of 'drink'. The logical subject is 'I', which is mentioned here, and has the oblique form with से



(c) In both the above sentences, the objects (शत्रु and चाय) are in the direct case and the verbs (मारा गया and पी जाती) agree with them in number, gender and person. The construction, thus, is objectival. A passive does not admit of subjectival construction, because the logical subject is always in the oblique case.

The passive, however, does have the neutral construction where the verb has masc. third person singular form, agreeing neither with the logical subject (which is seldom mentioned), nor with the object. This, for example, is the case in कमला को बुलाया गया 'Kamalā was called' (literally, "with reference to Kamalā, it was called"). Who called Kamalā, is not mentioned, and 'Kamalā' the object has the oblique case with को. This construction is commonly used when the object is animate, although कमला बुलायी गयी is equally correct.

276. But whatever the construction, the formation of passive voice is regular. It is simply made by combining the verb जाना 'to go' with the past participle of the main root :

खाना 'to eat',	खाया जाना 'to be eaten';
पढ़ना 'to read',	पढ़ा जाना 'to be read';
करना 'to do',	किया जाना 'to be done', etc.

(b) The compound verb thus made is treated like an ordinary verb, the past participle (main verb) agreeing with the object in number and gender and the subsidiary जाना being modified to form aspect, mood and tense, (cf. § 265) :

शत्रु मारा जाता है 'the enemy is killed' (Present Indicative);
„ जा रहा है 'the enemy is being killed' (Present Progressive);
„ गया 'the enemy was killed' (Past Indicative);
„ जाएगा 'the enemy will be killed' (Future Indicative);
„ जाए 'the enemy should be killed' (Optative); etc.

The infinitive form is मारा जाना, the present participle is मारा जाता हुआ, and past participle is मारा गया (or हुआ). See Syn. 21.

(c) If the main verb has two objects, the secondary object has को (or—ए with pronouns) and the primary object is put in the direct case, with which the verb agrees :

राम को किताबें दी गयीं 'books were given to Rāma'.

277. It is not usual to mention the logical subject (the "door") of a passive verb, unless absolutely necessary. The subject, thus, has to be mentioned when its ability or inability to do something is expressed :

मुझ से चाय नहीं पी जाती 'I cannot take tea';

राम से काम नहीं किया जाता 'Rāma cannot do work';

तुमसे यह सन्दूक उठाया जाए तो उठाओ 'lift this box if you can'.

The "doer", if mentioned, has से.

(b) Apart from the above 'ability'—'Inability case), a logical subject may sometimes have to be mentioned for the sake of clarity etc. In such cases, से may be substituted by के हाथ 'or के हाथों 'at the hands of ..', or, in affected style, by के द्वारा



राम के हाथ (हाथों) शत्रु मारा गया  
राम के द्वारा शत्रु मारा गया (affected style)

(c) Subjectless passives are much more frequent:

(यह) कहा जाता है कि... 'It is said that.....',  
सुना गया है कि..... 'it has been heard that.....';  
ख़बर फैलायी गयी है 'the news has been spread';  
अफवाह उड़ायी गयी है 'the rumour has been circulated'.

278. Apart from the जाना passives discussed above, there are a large number of verbs which are passive by nature (without the help of a subsidiary or nominal compound). Some of these have been mentioned in §252 : and §253 (d) :

कटना 'to be cut',	खुलना 'to come open',
बँधना 'to be tied',	पिसना 'to be ground',
बिकना 'to sell (intransitive) to be sold	खिँचना 'to be pulled or drawn',
बनना 'to be made or done',	फूटना 'to be split, to burst
छूटना 'to be released, left or dropped',	(intransitive),'
टूटना 'to be broken',	लुटना 'to be robbed',
पिटना 'to be thrashed',	सिँचना 'to be watered',
छिदना 'to be pierced',	

(b) All these are, of course, intransitive in form. Their active forms are, naturally transitive. Both the passive and the active forms now exist as independent verbs, the passive usually having short vowels and the active having the corresponding long vowels:

Passive	Active
कटना is related to	काटना 'to cut',
खुलना —do—	खोलना 'to open', (Cf. §263-b),
बँधना —do—	बाँधना 'to tie, to bind',
पिसना —do—	पीसना 'to grind, to powder',
बिकना —do—	बेचना 'to sell' (transitive),
बनना —do—	बनाना 'to make' (transitive),
खिँचना —do—	खीँचना 'to pull, to draw',
छूटना —do—	छोड़ना 'to leave, to release',
टूटना —do—	तोड़ना 'to break' (transitive),
फूटना —do—	फोड़ना 'to split (transitive),
पिटना —do—	पीटना 'to beat, to thrash',
लुटना —do—	लूटना 'to rob',
छिदना —do—	छेदना 'to pierce',
सिँचना —do—	सौँचना 'to water'.

(c) The active forms are used like ordinary transitive verbs. (They are not causals ! see § 252). And they can form a passive as well: काटा जाना, खोला जाना, बाँधा जाना etc. These जाना passives differ from the natural passives (noted in (a) above) in signification. The natural passives represent the action as happening of itself—spontaneously, and naturally: there is not the slightest hint of its being done by somebody. Hence the doer is not mentioned:



पेड़ कट रहा है 'the tree is getting cut';  
 किताबें नहीं बिकीं 'the books did not sell' (intransitive);  
 तुम पिटोगे 'you will get thrashed'.

The जाना passives, on the other hand, represent the action as being performed by a doer who may or may not be mentioned, but can be guessed:

पेड़ काटा जा रहा है 'the tree is being cut (by the labourer)';  
 किताबें बेची गयी हैं 'the book have been sold (by the book-seller)';  
 तुम पीटो जाओगे 'you will be thrashed' (by the father)'.  
 .

(d) The passive verbs of the कटना type are usually called "Neuter Verbs". It would perhaps, be better to call these verbs "Natural Passives" or "Original Passives"

(e) It is, however, to be noted that when ability or inability to do something is to be denoted, even a natural passive needs a logical subject which as usual, has the oblique form with से :

यह पेड़ मुझसे नहीं कटता 'I am not able to cut this tree'.  
 ये किताबें तुम से नहीं बिकेंगी 'you will not be able to sell these books'.

Compare : मुझसे चाय नहीं पी जाती as discussed earlier (273-b)

Note: With a first person doer, "inability" to do something may imply "unwillingness": यह पेड़ मुझसे नहीं कटता may mean "I am not willing to undertake the heavy task of cutting this tree"

(f) बनना 'to be made' is also used in the sense 'possible to do' when it is usually combined with the subsidiary पड़ना (§260-g). The subject, as in (e), is almost always mentioned :—

मुझ से जो बन पड़ा, करूँगा 'I will do whatever is possible for me to do' (or 'whatever I am capable of doing');  
 तुमसे कुछ न बनेगा (बन पड़ेगा) 'you won't be able to do anything'.

In the same sense, बनना is also used as a subsidiary for forming such compounds as देखते बनना, करते बनना: See §264-d.

279. The verb होना 'to be' is used both as active and as passive. As passive it means 'to be caused or made to happen':

मुझसे क्या अपराध हुआ 'what offence did I commit?'.  
 (literally 'what offence was committed by me?').

280. होना 'to happen' मिलना 'to be found, or met with', and देखना 'to be seen' have already been noted above (§273 b-c-d) as passives denoting experience' etc. मिलना 'to meet' is also active. But देखना is an original passive derived from देखना 'to see'. It is, however, used only as a passive of experience. (273-b).

281. चाहिए is specially to be noted. It has already been discussed in §274 (c). चाहिए is, in fact, a true passive derived form चाहना 'to want'. In form, it is an old indicative present passive, in third person singular. The plural form could be चाहिएँ. But चाहिए is now felt as an isolated and unchangeable form.



### The Impersonal Voice

282. The Impersonal Voice, as stated earlier (§174-c), is restricted to intransitive verbs, and is always in the neutral construction (§277-c), being always in the third person singular masculine form. The verb has the form of a जाना passive, viz. past participle of the main verb + जाना (§276-a):

चलो, सोया जाय 'come, let us go to sleep' (literally, 'let it be slept').

The subject is not mentioned in the above sentence. Where it is mentioned, it is oblique form with से, and is represented, as in the passive (§277-e), as "able" or "unable" to do something:

मुझसे चला नहीं जाता 'I cannot walk' (lit. "it cannot be walked by me").

*Note:* The impersonal form of जाना 'to go' is जाया जाना not गया जाना :

283. The above sentence differs from a sentence in passive—मुझसे चला नहीं जाती (§275-b)—only in so far as it has an intransitive verb which, naturally, does not have to agree with an object because none exists. Otherwise, the formation and expression of the two sentences are identical.

The impersonal voice, thus, is a variety of the passive, as applied to intransitive verbs. The definition of the passive, "it represents the (grammatical) subject as acted upon", is, obviously, not applicable to the impersonal since there is no logical object which alone is the (grammatical) subject of a passive verb. In this respect, the impersonal voice is similar to the active, as, like the active, it represents the subject (where it is mentioned) as "doing" something. (§174).



# **A BASIC GRAMMAR OF MODERN HINDI**

## **SECTION IV**

**ADVERBS, PREPOSITION, CONJUNCTIONS & INTERJECTIONS**







## CHAPTER I

## ADVERBS

286. An adverb is a word that modifies or qualifies a verb, i. e. restricts it in some way. In 'the boy is *here*', 'I came *today*', and 'he writes *carefully*', the words *here*, *today* and *carefully* are adverbs: they restrict the signification of the verbs. The boy is *here*, not elsewhere; I came *today*, neither yesterday, nor any earlier day; he writes *carefully*, not carelessly or indifferently.

(a) In a sentence like 'he writes *very* carefully', the word *very* is also an adverb, since it further restricts the verb; he writes not with ordinary care, but with great care. *Very* however, restricts the verb indirectly, by restricting the other adverb, *carefully*, which restricts the verb directly. An adverb may therefore, qualify another adverb.

(b) The same word *very*, however, has a different function in 'a *very* good boy': it modifies the adjective *good* which in its turn modifies the noun *boy*. It is usual to regard this *very* and similar words as adverbs even when they modify an adjective. But in fact, they too are (indirect) adjectives, and are treated as such in Hindi, undergoing the same changes due to number and gender as affect an ordinary adjective:

बड़ा अच्छा लड़का 'a very good boy',  
बड़ी अच्छी लड़की 'a very good girl',  
बड़े अच्छे लड़के 'very good boys'.

Some of these adjective-modifying words have been noted in § 144.

287. Hindi adverbs can be divided into two classes:

- (1) those formed from pronouns, and
- (2) the rest.

Both these classes may be subdivided into various groups according to their meaning.

288. The pronominal adverbs, like the pronominal adjectives (§ 140), are derived from Demonstrative, Relative and Interrogative pronouns. These are—

अब 'now',	यहाँ 'here',	इधर 'hither',	यों 'thus' (from यह);
— —	वहाँ there,	उधर 'thither',	— — (from वह);
जब 'when',	जहाँ 'where'	जिधर 'whither',	ज्यों 'as' (from जो);
कब 'when?'	कहाँ 'where?'	किधर 'whither',?	क्यों 'why?' (from कौन);
तब 'then',	तहाँ 'there',	तिधर 'thither',	त्यों 'so (in the same way)'
			(from सो);

(i) तहाँ and तिधर (except in proverbs) are archaic or dialectic and, as such, should not be used.

(ii) The other two adverbs derived from सो (the archaic correlative pronoun § 112 (iii)), viz., तब and त्यों are affiliated to वह (so that the second series in the above list would be—तब, वहाँ, उधर, त्यों).



(iii) Note that क्यों does *not* mean 'how'. The word for 'how' is कैसे (§ 293), or क्यों कर (archaic § 291-1).

289. Of the pronominal adverbs listed above—

- (a) अब, जब, कब and तब are Adverbs of *Time* ;
- (b) यहाँ, जहाँ, कहाँ and वहाँ are Adverbs of *Place* ;
- (c) इधर, जिधर, किधर and उधर are Adverbs of *Direction* ;
- (d) यों, ज्यों, क्यों (कर) and त्यों are Adverbs of *Manner*.

290. All these adverbs can append the emphatic particle ही (§300-a): इधर ही this very direction, just hither', उधर ही 'in that very direction, just thither'. With अब etc. and यहाँ etc., however, ही combines in Sandhi, as already noted § 50-c and d :

अब+ही=अभी, जब+ही=जभी, कब+ही=कभी, तब+ही=तभी; यहाँ+ही=यहीं, जहाँ+ही=जहीं, कहाँ+ही=कहीं, वहाँ+ही=वहीं.

Note—कभी and कहीं modify the original interrogative sense to 'ever, sometimes' and 'somewhere' etc. See §291 (c) and (e).

291. The following special uses of the pronominal adverbs may be noted—

(a) अब, like the English 'now' (introductory), may denote 'then' in narration etc.:

अब भगवान् ने अर्जुन से कहा 'now did the Lord tell Arjuna'.

(b) अभी denotes, 'just now'; but अभी...कि='just.....when', or 'no sooner.....than' :

अभी मैं स्टेशन पहुँचा ही था कि गाड़ी आ गयी 'I had just reached the station when the train arrived' or 'no sooner had I reached the station than the train arrived'.

(c) कभी is not an emphatic interrogative. It denotes 'ever, sometimes, (at) some (one) time' :

(क्या) आप कभी बम्बई गये हैं ? 'have you ever been to Bombay?;

कभी हम भी बच्चे थे । 'at one time we too were children';

कभी मुझे भी वहाँ जाना पड़ेगा 'I too must go there some time'.

The interrogation in the first sentence is due to क्या (expressed or implied, §114-ii), and not due to कभी. See Note under (e) below.

कभी-कभी denotes 'sometimes, occasionally' (App. §25-f).

कभी नहीं='never' (but the two words can be interspaced by an object, an adverb etc.):

उसने कभी मुझे चिट्ठी नहीं लिखी 'he never wrote a letter to me'.

कभी-न-कभी='some time or other.' (App§25-j)

जब कभी='whenever'.

(d) कभी 'just when (as)' (relative)=and जब भी 'whenever' are now seldom used, the former having been replaced by ज्यों ही (i below), and the latter by जब कभी (c above).

(e) कहीं is not an emphatic interrogative. It denotes 'somewhere, at some (or, any) place':

वह कहीं गया है 'he has gone somewhere';



- मेरी कलम कहीं गिर पड़ी 'I dropped my pen somewhere'.  
 कहीं also denotes 'far, to a great extent':  
 वह मुझसे कहीं बड़ा है 'he is far older than I'.  
 कहीं-कहीं='at some places', (App. 25-f).  
 कहीं नहीं='nowhere'.                      सब कहीं='everywhere'.  
 जहाँ कहीं='wherever',                      कहीं-न-कहीं 'somewhere or other'.  
 (App. §25-j)

Note—In rhetorical—interrogative sentences, कभी and कहीं denote 'ever, at all', when the question expresses "an emphatic contrary assertion":

तुम कभी ( कहीं ) मेरी बात सुनते भी हो ? (do you ever (at all) listen to me?)  
 (= 'you never listen to me'.)

The verb in such sentences is followed by a भी. कहीं is used in a similar sense in *negative* rhetorical-interrogative sentences, where it expresses undesirability of a possible occurrence, action etc. The sentence usually contains a तो, except if the verb is potential (§233):

- कहीं गाड़ी चली तो नहीं गयी ? 'I hope, the train hasn't already left ?'  
 कहीं वर्षा न आ रही हो ? 'It's not going to rain, I hope ?'  
 उसने कहीं मेरी किताब खो न दी हो ? 'he hasn't lost my book, I hope ?'  
 (f) कहीं.....कहाँ='where on the one hand.....where on the other'.  
 कहीं.....कहीं='here (at one place)...there (at another place)', or  
 'now.....now'.  
 कभी.....कभी='sometimes.....sometimes'.  
 अभी.....अभी='now.....now', or 'first.....then'.

All these have the force of a conjunction, and may be called, 'Conjunctive Adverbs'. (See § 312-a (ii)).

- (g) इधर-उधर='hither and thither'.  
 इधर.....उधर='on the one hand....., on the other.....'.  
 (Conjunctive)  
 यहाँ .....वहाँ 'there.....them' (Conjunctive).  
 (h) ज्यों-ज्यों .....त्यों-त्यों denotes proportionately (Conjunctive):  
 (त्यों-त्यों) is, sometimes, omitted,  
 ज्यों-ज्यों रात बढ़ती गयी, 'the more the night advanced,  
 (त्यों-त्यों) वर्षा तेज होती गयी the heavier did the rain grow'.  
 (i) ज्यों ही .....त्यों ही='no sooner.....than' (Conjunctive).  
 (j) यों ही denotes 'for no particular reason or purpose', 'in vain',  
 'casually':  
 वह यों ही आया था 'he had just dropped in';  
 मैं यों ही इतनी दूर गया 'in vain did I go all this distance'.  
 (k) ज्यों का (की, के) त्यों 'in the same condition, order or way as before':  
 बुढ़ापे में भी उसके दाँत ज्यों के त्यों बने हैं 'even in old age, his teeth are in  
 the same (sound) condition'.  
 (l) क्यों कर in the sense of 'how' is archaic. (§ 288-iii)  
 (m) तो, used as a correlative of जब 'when' or of यदि 'if', signifies 'then':  
 जब उसे क्रोध आया तो चिल्लाने लगा 'when he got angry, (then) he began  
 to shout';



यदि तुम वहाँ गये तो पछताओगे 'if you go there, (then) you will repent;'

See §300-c and §312-b-ii).

292. All the pronominal adverbs, including those combined with ही (but excluding those denoting manner), may be used as nouns and attach the case-signs से ('from, since'), को ('to' with adverbs of place of), पर ('at' with adverbs of place only) and का ('of'), besides the preposition तक ('upto' §307-d):

अब से 'henceforth',	कब से ? 'since when?',
कहाँ से ? 'whence?',	कहाँ का ? 'of which place?',
तब का 'of that time',	कब का ? 'of which time?'
उधर को 'thither wards',	उधर का 'of that side',
कहाँ को 'whereto?',	वहाँ से 'from that very place',
यहाँ का 'of this very place',	अभी से 'already from now on',
कहाँ पर ? 'at which place?',	यहाँ तक 'thus far',
तब तक 'until then',	कब तक 'how long ?'

With pronominal (and other) adverbs denoting time, का has occasionally the sense of से (from, since);

अब का 'since this hour'

कब का 'since when?', or 'how long !'  
(a long time ago)?

मैं अब का गया शाम को लौटूँगा 'leaving  
now I shall return in the  
evening';

वह कब का यहाँ बैठा है ? 'how long has  
he been sitting here ?'

कहाँ का ! 'of some place', 'of some standing, or 'confounded.....' etc,  
आया बड़ा पण्डित कहीं का ! 'he thinks he is a great scholar ! 'Scholar,  
indeed !'.

चल यहाँ से, चोर कहीं का ! 'get away, you confounded thief !'

293. (a) The pronominal adjectives ऐसा, वैसा, कैसा, जैसा, तैसा, (§140 (a)), in their oblique forms ऐसे, वैसे, कैसे etc. are used as adverbs of manner:

ऐसे = 'in this manner, thus',

कैसे ? = 'how?', 'why?', etc.

All these have more or less the same meaning as यों, ज्यों, क्यों etc. and can append ही.

(b) ऐसा, वैसा etc. and इतना, उतना etc. can be used as adverbs of manner and degree;

मैं ऐसा भागा..... 'I ran so (fast)...';

वह इतना रोया..... 'he cried so much...';

(c) कुछ, कुछ-कुछ = 'a little', 'partly', 'to some extent', and बहुत-कुछ = 'to a great extent', 'a great deal', are also used adverbially (§120-15, 16):

वह कुछ हँसा 'he smiled a little';

बुखार कुछ-कुछ उतरा है 'the fever has partly (to some extent) subsided';  
नदी का पानी बहुत-कुछ घट गया है 'the water (level) in the river has gone down  
a great deal'.

(d) कोई prefixed to a numeral denotes 'about, some, approximately'. (§113-iii and §152).

(e) इतने में = 'in the meanwhile' is an adverb of time.



(f) अपने-आप (§111-c) may be used as an adverb of manner and denote 'of ones own accord, spontaneously':

वह अपने-आप चला गया 'he went away of his own accord'.

(g) आप-ही-आप (App. §25-b) is also an adverb of manner, denoting 'spontaneously' or 'aside'.

(h) आप-से-आप = 'spontaneously' = अपने-आप (§120 (1) and App. §25 (i).

(i) क्या is used adverbially in several senses, for which see §114-vi-viii.

(j) For कुछ.....कुछ, as an adverb, see §120-(22).

214. Adverbs other than the pronominal may also be divided into various groups. Some of these are adjectives used as adverbs:—

मैं थोड़ा (कुछ) डरा 'I felt a little afraid';

वह बहुत रोयी 'she cried a great deal';

Others are nouns+some case-signs used adverbially:—

मैं बड़ी कठिनता से वहाँ पहुँच पाया 'I could reach there with great difficulty';

Still others are formed from verbs:—

मैं दौड़ते-दौड़ते थक गया 'I got tired while running' (§245-46);

while a large number are 'original' adverbs.

295. Some of the adjectives used as adverbs are—

थोड़ी 'a little',

बहुत 'much, very, a great deal',

थोड़ा-बहुत 'to some extent',

अच्छा 'well',

बुरा 'ill', पहले '(at) first',

दूसरे 'secondly', etc.,

कम 'less',

बहुत कम 'very little',

कम-से-कम 'at least' (App. §25-i), ज़्यादा 'much', etc.

वह बहुत अच्छा गाता है 'he sings very well',

पहले अपना काम करो 'first do your work'.

296. (a) Nouns used as adverbs usually have the case-signs को (§99-f), से (§100-d), में (§101-b) and पर (§102-b & c):

शाम को 'in the evening',

ध्यान से 'attentively',

दिन में 'during day',

आने पर 'after coming' etc.

(b) However, nouns denoting time which is specified by an adjective (or a word used as an adjective), are generally used without the case-signs को and में (of §99-f):

कल रात में देर से लौटा 'last night I returned late';

उस दिन तुम कहाँ थे ? 'where were you that day?'

Similarly,

उस समय 'at that time',

इसी क्षण 'at this very moment, immediately',

एक दिन '(on) one day',

उन दिनों 'in those days' (where दिनों has retained the oblique form, although में has been dropped) etc.

(c) The same principle is followed in the case of nouns which denote (unaided by an adjective) a specific time, and which are now felt more or less as "original" adverbs (see §298 below). Thus, आज 'today, this day', कल 'tomorrow' or 'yesterday', परसों 'day before yesterday' or 'day after tomo-



row', etc. are used without को or में. Similarly, the noun रात when it denotes 'last night', is used without को, or में.

(d) The suffixes (or particles) -मात्र and भर when attached to nouns denoting time, signify 'only' and 'the whole.....' respectively (§300-e-f). Thus—

क्षणमात्र (for) 'just a moment',	दिन भर 'the whole day',
रात भर 'the whole night',	घंटे भर 'one whole hour'.

क्षण भर and पल भर, however are synonymous with क्षणमात्र. These nouns can be used as adverbs without attaching को:

वह रात भर काम करता है 'he works the whole night',  
 But, वह रात को काम करता है 'he works at night'.  
 तुम दिन भर कहाँ रहे ? 'where were you the whole day?';  
 क्षणमात्र (or क्षण भर) यहाँ रूको 'stop here (for) a moment'.

297. Of the verbs used as adverbs, participles (present and past) and the absolutive are the most frequent (see § 245-248):

मेरे आते ही 'as soon as I came',  
 उसे गये हुए 'since he went',  
 बम्बई होकर 'via Bombay', etc.

298. The more important "Original" Adverbs may be divided into the following groups according to their meaning. Many of these are, in fact, nouns or adjectives with case-signs (and modifications due to them) omitted or dropped or worn out by use.

(a) **Adverbs of time:**

आज 'today', (also a noun),  
 कल 'tomorrow', or 'yesterday' (also a noun),  
 परसों 'day before yesterday' or 'day after tomorrow' (also a noun),  
 आज-कल 'now-a-days'  
 प्रतिदिन or रोज or हर रोज 'every day' (also nouns),  
 बाद (में) 'afterwards',  
 सवेरे 'in the morning' (सवेरा is a noun),  
 तड़के 'at dawn' (तड़का is a noun),  
 बार-बार 'again and again, repeatedly',  
 एक दम or झट or फौरन or तुरन्त 'immediately',  
 निरन्तर or लगातार 'continuously',  
 हमेशा or सदा 'always',  
 फिर 'again', 'then',  
 प्रायः or अक्सर 'often',  
 क्रमशः 'by degrees, gradually', सम्भवतः 'possibly', फलतः 'accordingly, consequently'.

तिसरों 'three days back or hence', (also a noun), and नरसों 'four days back or hence', (also a noun) are also in use.

(b) **Adverbs of Place :**

आगे 'before, in front',	पीछे 'behind, at the back',
पास   'near'	आसपास 'on all sides',
or निकट	



दूर 'far', सामने 'in front',  
 ऊपर 'above', नीचे 'below',  
 साथ 'together', अलग 'away, apart',  
 दाहिने 'to the right', बायें 'to the left',  
 -और 'towards', इस ओर 'this way', उस ओर 'that way', पार 'across',  
 बाहर 'outside'. भीतर or अन्दर 'inside', etc.

(c) **Adverb of Manner:**

अकस्मात् or अचानक or सहसा or एकाएक 'suddenly, abruptly'.  
 झटपट 'quickly, speedily', जल्दी (से) 'quickly',  
 धीरे (से) | 'slowly, by degrees', अवश्य | 'surely',  
 or | 'surely',  
 धीरे-धीरे | 'surely',  
 ठीक 'exactly', सच or सचमुच 'truly',  
 व्यर्थ, दृष्टा 'in vain, vainly', पैदल 'on foot',  
 क्रमशः 'by degrees', संभवतः 'possibly',

(d) **Adverbs of Degree:**

विलकुल 'completely, entirely', प्रायः 'almost',  
 लगभग 'almost, nearly', जरा 'a little',  
 और 'more', सिर्फ, केवल, बस 'only', etc.

299. **Adverbs of Affirmation and Negation are—**

हाँ, जी, हाँ जी, जी हाँ, न, नहीं and मत.

(a) हाँ is the simple affirmative 'yes',

जी is the polite form, and

जी हाँ is polite emphatic.

अवश्य or जरूर or निश्चय 'certainly, surely, undoubtedly' are also affirmatives.

क्यों नहीं ? 'why not',

फिर ? 'then?',

फिर क्या ? or और क्या ? 'what else?', are similarly emphatic, the last three being informal and colloquial.

(b) Of the three negative adverbs, नहीं is used as a negative of statement. In reply to questions, only नहीं can be used, the polite form being जी नहीं or नहीं जी (slightly emphatic).

क्या नौकर आया ? जी नहीं (नहीं जी)

नहीं तो ! is used as an emphatic negative reply, denoting surprise, disapproval etc. क्या तुमने मेरी किताब ली है ? नहीं तो ! 'have you taken my book ?'—'No indeed !' See §300-c.

In negative sentence, नहीं is used in the indicative and the presumptive moods only: मैं नहीं गया, मैं नहीं जाऊँगा, वह नहीं गया होगा etc. But तू नहीं जाय (optative) and तू नहीं जा (imperative) etc. are wrong. In the negative present and present perfect forms, है is usually omitted: वह नहीं जाता, कौन आया है ? कोई नहीं आया. In the progressive forms, however, है is not omitted: वह नहीं जा रहा है (See §194).

(c) मत is used only in the imperative and is somewhat curt. As a mild prohibitive न is more idiomatic. In the optative, न is almost exclusively the choice:



तू मत जा, तुम मत जाओ, आप न जाइए (imperative);  
वह न जाए, मैं न जाऊँ (optative).

(d) न.....न 'neither.....nor' as a conjunction (§312-a) is common for all tenses and moods. नहीं and मत are not used in this sense. न कोई आया, न गया; तू न दौड़, न खेल, सो जा.

(e) न is used as the final word in an interrogative sentence to denote affirmation, or when an affirmative answer is expected:

आप मेरे साथ चलेंगे न ? 'you will come with me, won't you?'

(f) हाँ, नहीं (or नाहीं), न (or ना) are also used as nouns, usually feminine: मैंने हाँ कर दी 'I accepted', (lit. "I said 'yes'); मैंने नहीं कर दी 'I refused' (lit. "I said 'no').

### Particles

300. Besides the verb- (or adverb-) modifying adverbs, which usually precede the verb they modify, but can (if necessary) be separated from it, there are a number of adverbial words of a subsidiary nature, which are attached to a particular word in the sentence for denoting emphasis, contrast etc., and invariably follow it. These are called '*Particles*'. They can usually be attached to any word in the sentence.

The more important Hindi particles are the following:

(a) ही denotes either emphasis or is equivalent of 'alone' (as in 'you alone', 'he alone' etc.):

राम ही आया है 'to be sure, it is Rāma who has come', or  
'Rāma alone (only) has come'.

Pronouns and pronominal adjectives and adverbs combined with ही have already been discussed (§120 (19), §290). For आप ही (used both as an adjective and as an adverb) see §111 (a).

Further uses of ही will be illustrated by the following sentences.

मेरे आते ही चोर भाग गया 'as soon as I came, the thief ran away',

मैं जा ही रहा था 'I was just leaving',

मैं जाऊँगा ही 'I will go',

मैं गया ही 'I did go'.

यह काम आज ही करना होगा 'this work will have to be done *today*';

आप कैसे हैं ?-अच्छा ही हूँ 'how are you?'-'Fairly well, (passably)';

उसने सबत क्या पिया, 'he didn't just drink Sherbat, he emptied  
बोतल ही खाली कर दी (drained) the bottle itself, (the entire  
bottle);

कुछ ही दिनों में 'in a very few days':

कुछ और ही 'something quite different'.

(b) भी='also'. But note the following special uses:

मैं वहाँ गया भी और काम भी 'in spite of my going there, I did  
नहीं बना not succeed';

तुम जाओगे भी या बैठे ही रहोगे 'will you go or just keep sitting?';

जाने भी दो or रहने भी दो 'do let it go (be) (:it is not worth while)'.  
भी='even' in such sentences as—



वह यहाँ आया भी नहीं 'he did not even come here'.

कोई भी 'anyone', जो भी 'whosoever (relative)', कुछ भी='anything', यों भी 'even thus', 'even otherwise', फिर भी 'yet, even so' (conjunction §312-b-ii), अब भी 'even now', तब भी 'even then, even so', जब भी 'whenever', जहाँ भी 'wheresoever' (relative), कहाँ भी 'anywhere', जहाँ कहाँ भी 'in any place whatsoever' etc.

(c) तो is emphatic, sometimes denoting contrast:

वह आया तो है 'he has come',  
पहले मुझे जाने तो दो 'first let me go',  
राम की तो बुलाओ 'call Rāma', or 'just call Rāma'  
किताब तो मिली, कलम नहीं 'the book was found, (but) not the pen',  
वह मेरे पास तो आया, पर बोला नहीं 'he did come near me, but did not speak'.

As a negative adverb (§299-b), नहीं तो != 'Oh No !', 'No indeed !'. But as a conjunction, नहीं तो='otherwise'. See § 312-a-ii. तोभी='yet, even so', (conjunction, §312-b-ii). For the adverbial तो, see §291-m; for conjunctive तो, see §312-b-ii.

(d) तक='even'.

उसने पत्र तक नहीं लिखा 'he did not even write a letter'.

For तक as a preposition, see §307-d.

(e) भर denotes 'measuring a...', 'weighing a.....', 'a.....full', etc.

In these sences, it has the value of a suffix, forming adjectives from nouns (App, § 7 (2):

गज्ज भर कपड़ा 'cloth measuring a yard',  
सेर भर चावल 'rice weighing a seer',  
मुट्ठी भर अनाज 'a handful of grain'.

भर also denotes 'the entire...', 'the whole...', and 'only', 'just'. In these senses it is to be regarded as a particle. (See §296-d):

देश भर 'the entire country', घर भर 'the whole house',  
रात भर 'the whole night', दिन भर 'the whole day',  
क्षण भर 'just a moment'.

वह इतना भर कर दे 'let him do only (just) this much',  
तुमने पढ़ा भर है, गुना नहीं 'you have only read, not studied'.

In the two sentences भर can be replaced by ही. See §301 below.

(f) -मात्र is a Sanskrit suffix denoting 'only' or 'whole'. It is usually attached to only Tatsama words (§71-2), and always tagged on to the main word. It should not be used independently, as an equivalent of केवल 'only'.

निमित्तमात्र 'just an agent or cause', विद्यामात्र 'only learning',  
क्षणमात्र 'just a moment', विश्वमात्र 'the entire universe',  
मानवमात्र 'the entire humanity'.

It is, therefore, not correct to say—

मात्र मैं वहाँ नहीं गया 'only, I did not go there'.

However, मात्र has now come into use as a separate word for denoting an exact amount of money (in accounts, cheques etc.)

पचास रुपये मात्र 'Rupees fifty only'.

See 302 below, and 296-d.



301. भर is, in fact, the absolutive (§247) of the root 'to fill':

मुट्ठी भर=मुट्ठी भर कर 'filling the handful';

गज भर=गज भर कर 'filling (stretching) a yardmeasure' etc.

The meaning 'entire, whole' (and 'only') has evolved out of 'filling, full'. It could, like the English *-ful*, be regarded a suffix but for the fact that it is still felt as a separate word, and can, besides, be attached to adjectives and verbs, as well as to nouns (and be synonymous with ही). c. f. §300-e and App. §4 (6).

302. —मात्र is a suffix in Sanskrit grammar (originally the noun मात्र 'measurement'). In Hindi, it is almost synonymous with ही (= 'alone, only'), or with भर (= 'the entire'), and may, therefore, be included amongst particles, especially in such expressions as पचास रुपये मात्र 'Rupees fifty only' (in formal accounts etc.).

## CHAPTER II

### Postpositions

304. Preposition is a word which indicates a relation between a noun or pronoun and a noun, pronoun or verb :

A book *for* you; A bunch *of* flowers; Come *with* me (§68).

In Hindi, these words are placed *after* the noun or pronoun whose relation with another noun etc. they denote. They may therefore, be called *Postpositions*.

The case-signs ने, को, से etc. are postpositions of a special nature (§97).

305. The postpositions are attached to a noun or a pronoun usually with the help of the case-sign का (or—रा in the case of first and second person pronouns) which is in the oblique form के (or—रे) :

राम के साथ 'along with Rāma', मेरे पास 'with me'.

The case-sign may sometimes be omitted :

नदी ( के ) पर 'across the river' पीछे ( के ) पीछे 'behind the back'.

A few post-positions are attached with the help of से :

मुझ से पहले 'before me', घर से बाहर 'outside the house'.

Some are attached directly -

अन्त तक 'till the end'.

306. (a) All postpositions, except का, are in fact adverbs; they limit the force of the verb as adverbs do. The only difference between the two is that a postposition modifies a verb with the help of a noun or pronoun, while an adverb does it independently :

राम बाहर है 'Rāma is outside' (adverb);

राम घर के बाहर है 'Rāma is outside the house' (postposition).

But in वह राम का भाई है 'he is Rāma's brother' etc., राम का is adjectival.

(b) In Hindi a noun, or a pronoun combined with a postposition is often used as a noun and can attach case-signs:

घर के सामने की सड़क 'the road in the front of the house';



शाम के बाद से 'since after the evening.'

In such cases, the postpositions do not have an adverbial force.

307. Some of the important postpositions are given below.

(a) The following are used with के (or—रे) :

अन्दर 'within' (घर के अन्दर),	अनुसार 'according to' (उसके अनुसार),
आगे 'facing, in front of beyond'	सामने 'in front of' (सब के सामने),
(मेरे आगे)	
पीछे 'behind', (घर के पीछे), on account of,	ऊपर 'above, upon' (मेज़ के ऊपर)
नीचे 'below, under' (पेड़ के नीचे)	पास 'near, with' (स्टेशन के पास, मेरे पास) व
आसपास 'around' (शहर के आसपास)	बीच (में) 'in the middle or centre' (गाँव के बीच)
बाहर 'outside' (घर के बाहर),	भीतर 'within, in' (कमरे के भीतर)
पहले 'before' (सोने के पहले)	बाद 'after' (उठने के बाद),
पार 'across' (नदी के पार),	हाथ or द्वारा 'through' (नौकर के हाथ, द्वारा)
लिए or वास्ते 'for' (किसके लिए)	सिवा or सिवाय 'except' (मेरे सिवाय)
बिना 'without',	अतिरिक्त or अलावा 'besides' (धन के अतिरिक्त)
बदले 'instead of' (सुख के बदले)	बराबर 'equal' (मेरे बराबर)
विरुद्ध 'against' (नियम के विरुद्ध)	योग्य or लायक 'worthy' (तुम्हारे योग्य, लायक)
विपरीत 'contrary to' (इसके विपरीत)	साथ 'with' (मेरे साथ),
यहाँ '(live) with', or 'at the place of'	कारण 'because of' (मेरे कारण)
(मेरे यहाँ 'at my place')	बारे में 'about, concerning' (पढ़ने के बारे में)
मारे 'on account of' (भूख के मारे).	

(b) The following have की instead of के:—

ओर or तरफ 'towards' (वन की ओर)	भाँति or तरह 'like' (मेरी तरह)
खातिर 'for the sake of' (मेरी खातिर)	अपेक्षा or बनिस्वत 'in comparison to' (धन की अपेक्षा)

(c) The following have a से:—

पहले 'before' (also के) (सबसे पहले)	बाहर 'outside' (also के) (शहर से बाहर)
दूर 'far' (शहर से दूर)	

(d) The following are attached directly:—

पर्यन्त or तक 'upto', until (जीवन पर्यन्त, कल तक)	तले 'under' (चिराय तले)
पार 'across' (also with के) (समुद्र पार)	द्वारा 'through' (also with के) (शस्त्र द्वारा)

(e) The following are attached directly to इत, उस, जिस, किस, usually when referring to 'things':—

ओर 'towards',	तरफ 'towards'	तरह 'like',
बारे में 'about',	पार 'across',	इस ओर=इधर 'this way, hither',
किस ओर=किसर 'which way ? whither ?'	इस बारे में 'concerning this',	उस पार 'the other side (of the river etc.)'

308. The postpositions मारे, बिना and सिवा (य) are sometimes used, for the sake of emphasis, before the noun which they govern:—

उसके बिना 'without him',	or	बिना उसके (emphatic);
भूख के मारे 'on account of hunger' or		मारे भूख के (emphatic);
मेरे सिवा (य) 'except me',	or	सिवा (य) मेरे (emphatic).



## CHAPTER III

## Conjunction

311. Conjunctions are words which join together or connect words, sentences, or parts of a sentence. (§69).

(1) Mother *and* child came. (2) Is it good *or* bad ? (3) I came, *but* you had gone. (4) You said *that* you would come. (5) The servant will wait *until* you come.

(a) It is, however, not often that a conjunction connects two *words*. Even in the first sentence given above, '*and*' really connects two sentences, 'mother came' and 'child came', which have been contracted into one for the sake of economy. Similarly, 'is it good or bad' is contracted from 'is it good' and 'is it bad'. Only in sentences like, 'put two *and* two together', or 'Sitā *and* Kamalā are cousins' can a conjunction be said to connect two words.

(b) In the third example, 'I came, but you had gone', the two smaller sentences are independent of each other. In the fourth sentence, however, 'you would come' is subordinate to 'you said', since it functions as the object of 'said'. In the last sentence, 'until you come' is subordinate to the first part: it serves as an adverb to 'will wait'.

Conjunctions joining two mutually independent sentences are called *Coordinating*, those joining one or more subordinate sentences to the main sentence are called *Subordinating*. *And*, '*or*', and '*but*' in the above examples are Coordinating; '*that*' and '*until*' are subordinating.

312. Some of the important Hindi conjunctions are given below :—

(a) Coordinating :—

(i) तथा or और '*and*' एवं (or एवम्) '*as well as*'; महात्मा गान्धी ने सत्य एवं अहिंसा दोनों का उपदेश दिया 'Mahātmā Gāndhī preached truth as well as non-violence'. It is desirable to restrict the use of एवम् for '*as well as*' and not to use it as just a synonym of और.

व=और is now obsolete.

(ii) या or अथवा '*or*'; कि '*or*' (colloquial); न.....न '*neither.....nor*'. (§299-d);

नहीं तो (§299-b & 300-c) or अन्यथा '*otherwise, or else*';

या.....या '*either.....or*'; या...या, or

चाहे.....चाहे '*whether.....or*' (§120(28));

न कि '*(but) not*';

तुमने खाना खाया, या (अथवा) नहीं ? '*have you taken your food, or not?*';

तुम जाते हो कि नहीं ? '*are you going or not? (colloquial)*';

न वह चाय पीता है, न काफी '*he takes neither tea, nor coffee*';

मेहनत करो, अन्यथा (नहीं तो) फेल हो जाओगे '*work hard, otherwise you will fail*';

या तुम जाओ, या मैं '*either you go, or I (go)*';

चाहे तुम रहो, चाहे जाओ '*whether you remain or go,.....*';

म अपने मित्र से मिलने आया हूँ, नकि तुमसे '*I have come to see my friend, not you*';



वा 'or' is now archaic.

- (iii) पर, परन्तु, किन्तु, मगर or लेकिन 'but'; प्रत्युत or बल्कि 'but also, besides, but, on the other hand';

मैंने आपका कुछ विगाड़ा नहीं, प्रत्युत (बल्कि) मला ही किया है 'I have done no harm to you; on the other hand, I have rendered you a service'.

वरन् 'but' is now obsolete.

- (iv) इसलिए, अतएव, अतः 'therefore, hence, consequently'; सो 'so' (archaic.)

(b) Subordinating:

- (i) क्योंकि 'because'; इसलिए.....कि 'so that, for the purpose that.....':  
मैं यहाँ इसलिए आया हूँ कि आपसे एक किताब माँगूँ 'I have come here, so that I may ask you for a book'.

- (ii) यदि.....तो 'if.....then' (§291m); यद्यपि 'although'; तो भी=फिर भी='yet, even so'; यद्यपि.....तथापि 'though.....yet'.

यदि आप चाहें तो मैं वहाँ जा सकता हूँ 'I can go there if you so want'.

- (iii) कि 'that'; अर्थात् 'that is':

मैंने उससे कहा कि.....'I told him that.....';

'सर्वनाम', अर्थात् हम, तू, तुम आदि "pronouns", i. e. *we, thou, you* etc.

## CHAPTER IV

### Interjections

313. An Interjection is a word expressing some emotion (pain, pleasure, anger, surprise, dislike, disgust etc.); *Oh! Ah! Alas!*

An Interjection, like a noun in the vocative case (§104), has no grammatical relation with any other word in the sentence. It is, in fact a sentence in itself. (*Oh! = 'I am surprised', or 'It is surprising'*).

314. In Hindi, most of the interjections are used as independent words. Some, however, are prefixed to a noun in the vocative case (See § 105):

हे भगवान् ! 'O God!', ओ लड़के ! 'Boy!'.

315. The following are the more important interjections in Hindi:—

- (a) ओह ! अरे ! ओहो ! हैं ! क्या ! — Surprise  
(b) वाह ! शाबाश ! खूब ! धन्य ! — applause  
(c) हाय ! हा ! आह ! शोक ! ओफ ! उफ ! अकसोस ! sorrow, grief.  
(d) आहा ! अहा ! वाह-वाह ! — joy  
(e) छिः ! थू ! धिक्कार ! — disgust-disapproval  
(f) हाय रे ! दैया रे ! — Distress.

316. Certain nouns, pronouns, adjectives and verbs are also used as interjections—

Noun:— राम ! राम ! (sympathy or disapproval);  
वाप रे वाप ! (surprise or distress).

Adjective:— अच्छा ! (surprise).

Pronoun:— क्या ! (surprise).

Verb:— चल ! हट ! (rebuke).

मरा रे ! (distress).

317. Some of the Interjections can be used as nouns:—

क्यों हाय-हाय मचाये हो ? 'why are you kicking up a row?'

सब धन्य-धन्य करने लगे 'all began shouting bravo';







**A BASIC GRAMMAR  
OF MODERN HINDI  
SECTION V  
SYNTAX**



THE HISTORY OF THE

INDIAN NATION

BY

W. D. DAVIS



## Gender

### Chapter I — Miscellaneous

§1 In the first person plural, feminine forms of verbs are now getting obsolete. Women speak of themselves as हम जाते हैं, हम करेंगे, हम गये etc., rather than as हम जाती हैं, हम करेंगी, हम गयीं etc. In the singular, however, the verb has the singular forms मैं जाती हूँ, मैं करूँगी, मैं गयी etc.

The usage has naturally affected adjectives also, and it is no longer usual for women to say हम अच्छी हैं (we are all right', or, we are doing well'). They would rather say हम अच्छे हैं.

This usage (or, reluctance of women to retain in distinctive feminine gender with reference to themselves !) has further resulted in their preference for *plural* over singular of the first person pronoun, since masculine forms of singular verbs (मैं जाता हूँ etc.) are, at present, confined strictly to masculine subjects. An educated women, thus, would speak of himself as हम जाते हैं, rather than as मैं जाती हूँ.

## Number

2 With nouns, the honorific plural (§ 80-a) is, restricted to the direct case, and even so only masculine-आ nouns of the type लड़का (§ 82-b) have the plural form.

Thus, speaking of a single person, we can say, उनके बेटे आये हैं 'his son has come'; but not उनके बेटों को बुलाओ which would mean', call their *sons*'. For a single son., we can only say उनके बेटे को बुलाओ, whether we 'honour' the son or not. उनके बेटे बुलाये गये 'his son was called', however, is all right, since here बेटे is in the direct case (the verb being passive).

Word like चाचा, मामा, दादा etc, of course, do not change (§82-exceptions); only the verbs and the adjectives referring to them have the plural form: मेरे छोटे चाचा आये हैं 'my younger uncle has come.

Feminine nouns, similarly, remain unchanged, the verb alone being in the plural; मेरी माता (not माताएँ) आयी हैं 'my mother has come'; उनकी लड़की (not लड़कियाँ) कहती हैं his daughter says'.

The pronouns referring to any noun in honorific plural have the regular plural forms: ये मेरे चाचा हैं this is my uncle'; वे मेरी बड़ी बहिन हैं 'she is my elder sister'; राष्ट्रपति कल यहाँ आ रहे हैं, उनके स्वागत की तैयारियाँ हो रही हैं 'the President is arriving here tomorrow. Preparations for his welcome are afoot'.

### को (§ 99)

3. (a) A pronoun referring to a person, when used as an object always attaches को, or its equivalents -य or -हैं. We can say राम ने वह लड़का देखा (objectival construction) or राम ने उस लड़के को देखा (Neutral Construction). But we cannot say राम ने वह देखा. When वह refers to लड़का etc., we must say राम ने उसे (उसको) देखा. This is due to the fact that उसे or उसको refers to a parti-



cular person, as all pronouns do. This usage, by the way, indicates that को is not to be omitted when reference is to a particular being. Consequently राम ने वह लड़का देखा is slipshod.

(b) पत्थरों को फेंक दिया गया, मकानों को गिरा दिया जाए etc. are formal or affected, though frequently met with. Inanimate objects had better be used without को (पत्थर फेंक दिये गये, मकान गिरा दिये जाएँ), except with transitive verbs of incomplete predication, such as, पत्थरों को हीरा बना दिया गया, मकानों को झोंपड़ियाँ मान लिया गया।

4. With nouns denoting time, both को and में are used. को is generally attached when the noun denotes a *point* of time, and में when it denotes a period. को = 'at' and में = 'during':

वह रात को आया 'he came at night';

वह रात में आया 'he came during the night',

को and में may both be omitted when the noun is qualified:

कल रात (को, में) तुम क्या कर रहे थे ?

उस दिन तुम क्यों नहीं आये ?

But दिन में आओ, दिन को अपना काम करो. को is, however, not omitted with nouns denoting days of the week or dates :

सोमवार को, पाँच तारीख को.

5. (a) को (-ए, -ई) is regularly attached to an object receiving greetings, homage, salute, thanks, congratulations, censure, etc. (with or without a verb requiring two objects) :

गुरु को प्रणाम, आपको बधाई, ईश्वर को धन्यवाद, धिकार है तुम्हें !

(b) को (-ए, -ई) is also attached for denoting concern, gain, loss etc. to a person (of § 270-a):

तुम्हें इससे क्या मतलब ! 'how are you concerned with this?',

आपको क्या पड़ी है ? 'why do you bother?',

राम को लाभ हुआ, हानि हुई 'Rāma gained, lost.'

से (§100)

6. से denotes cause in वच्चा कुत्ते से डरता है, and association in रावण राम से लड़ा or मोहन मुझ से मिला. कुत्ता, राम and में in these sentences are not objects (to-wards which action is directed"), although in the corresponding English sentences 'the child fears the dogs', 'Rāvaṇa fought Rāma', and 'Mohan met me'. *dog*, *Rāvaṇa* and *me* would be treated as objects.

का (§103)

7. A noun or pronoun + का, and the corresponding forms of मेरा, तेरा etc. are, in fact, adjectives (ending in —आ):

राम की किताब is 'Rāma-owned book', and

सोने का कड़ा is 'gold-made bangle'.

It is due to the adjectival nature of these का or रा forms that they change to की, री, के and —रे, as all —आ adjectives do.

8. A peculiar use of का, —रा, in its oblique form के, —रे, is met in such sentences as—

एक राजा के तीन रानियाँ थीं 'a king had three queens';

मेरे एक बहिन है 'I have one sister'.



These के or —रे forms are obviously not adjectival: the nouns following them are feminine. They denote, like the English 'have', experience of *the existence* of 'queens' and 'sister' as related to 'king' and 'I'. This emphasis is not upon the relationship or possession, but upon the fact that they exist. (We can perhaps supply words like घर में, पास, यहाँ after राजा के, मेरे etc.) एक राजा को तीन रानियाँ थीं on the other hand, emphasizes the relationship and would mean 'there were three queens living with or married to a king'.

मुझ, मुझको (§117)

9. With pronouns, the को form and the —ए, —हूँ forms are interchangeable. Modern usage seems to prefer—ए, —हूँ forms, and को a pronominal case-sign would have been completely discarded but for its utility in the adjectival use of pronouns. In such phrases as मुझ दीन को न सताइए, उन लोगों को यहाँ बुलाओ (§130-) is, —ए or —हूँ forms cannot be used.

अपना (§122)

10. अपना (reflexive, like तेरा, मेरा, तुम्हारा, उसका etc. an adjective. It replaces the latter every case where they refer to the logical subject of the sentence ("the doer"), whether it (the subject) is in the Direct Case, or in the Oblique Case with ने, or with से (in passive voice), or with को (§270-74).

In the direct case and oblique with ने, the logical subject is identical with the grammatical. मैं अपना काम करता हूँ, मैंने अपना काम किया: A logical subject in the oblique with को or से is not the grammatical subject—that position is occupied by the logical object :

मुझको (मुझे) अपना काम अच्छा लगता है,

मुझसे अपना काम नहीं होता.

In all the four sentences अपना has replaced मेरा, because मैं (the person referred to by मेरा) is the logical subject in all the four.

But in a sentence like मुझसे मेरे भाई ने कहा, मेरे cannot be replaced by अपने because भाई is the subject here and not मैं.

11. Irregular or loose use of अपना is met with in such sentences as उसे अपने घर भेज दो or उसे उसके घर भेज दो 'send him to his house'. The former sentence could also mean 'send him to *your* house', which is really its correct signification, since अपने must refer to the implied subject 'you'.

12. अपना is sometimes used for denoting तुम्हारा (or तेरा) = +हमारा (or मेरा) in such sentences as यह मकान अपना ही है 'this house is ours (yours and mine)', where the person spoken to is included in अपना, either as a matter of fact, or out of friendliness or humility on the part of the speaker (the house actually belonging to speaker alone.)

A further extension of the "friendliness or humility" is achieved by saying यह मकान आप का ही है for यह मकान मेरा है.

§ 13

§ 14

### Progressive Aspect (§ 173—2)

15. The progressive form represents an act as going on, as progressing or continuing. It cannot, therefore, be used with such verbs as denote by nature, a fact complete in itself. A verb like जानना 'to know' has no



progressive forms since 'know' denotes a fact, "not something uncompleted that is still going on". Verbs denoting a state or condition, similarly, do not usually employ the progressive form.

### The Present Tense (§ 186 ff.)

16. (a) The terminate forms of the present may refer to immediate future :

मैं अभी पन्द्रह मिनट में जाता हूँ 'I (shall) leave within fifteen minutes' etc.

(b) The progressive form can similarly be used for immediate future :

मैं अभी जा रहा हूँ 'I am just going.'

It can also be used for immediate past :

मैं अभी बम्बई से आ रहा हूँ 'I am just coming from Bombay.'

The terminate form should not be used in this sense (immediate past).

(c) A negative sentence with a terminate present may denote 'unwillingness, refusal' etc.

मैं यह बोझ नहीं उठाता 'I won't lift this load,'

मैं बाजार नहीं जाता 'I don't like to go to the market,'

यह घोड़ा नहीं चलता 'This horse won't move.'

### The Past Tense ( 197 ff.)

17. (a) The simple past can be used for immediate future :

आप चलिए, मैं अभी आया 'you proceed, I will follow you'.

(b) In conditional sentences, the simple past refers to the future, usually implying some (certain and immediate) consequence :

यदि तू वहाँ गया तो पिटेगा 'if you go there you shall be thrashed;'

गाड़ी आयी और हम चढ़े 'we shall get in as soon as the train arrives.'

(c) The simple past, when used as future conditional, may have the same progressive form आता हुआ, जाता हुआ etc.

यदि वह शाम को आता हुआ तो क्या होगा ? 'what will happen if he is coming this evening ?'

मैं कल दस बजे आऊँगा, उस समय यदि तू सोता हुआ तो सजा पाएगा "I will come tomorrow at ten o'clock ; if you are sleeping (asleep) at that hour, you shall be punished see § 266 (a) § 267 (2).

### The Future (§ 206 ff.)

18. (a) In the conditional sentences, the future form can be used for stating a general truth :

जैसा करोगे वैसा भरोगे 'you will reap as you sow,'

वर्षा न होगी तो फसल सूखेगी ही 'if there is no rain, the crops are bound to fail.'

(b) Future forms may also imply polite request or entreaty :

क्या आप मेरा एक काम कर देंगे 'will you kindly do me a favour ?'

(c) Future forms are sometimes used as potential : यदि ऐसा है तो मैं कहूँगा 'if it is so, I would say.....';

(d) The future form of होना 'to be' may be used as a presumptive (236—C):—

(e) होगा used as a remark or comment upon some statement may express indifference :



उसके पास बहुत पैसा है—होगा 'he has a lot of money,'—'What of it ?' or 'What do I care ?'

### Present Perfect (§ 210 ff.)

19. The Present Perfect is really a past tense, but the past act that it represents is always related to the present. It cannot refer to an act which is wholly past and gone. Thus we can say लड़का आया है 'the boy has come' only if the boy is still here, whenever he may have come. But we cannot say लड़का कल आया है और आज चला गया 'the boy "has come" yesterday and went today,' because the boy's coming can no longer be related to the present : he is gone. Similarly we can say भारत ~ अशोक जैसे महान राजा हुए हैं 'great kings like Asoka have been in India,' because India exists and we can relate its past to its present. We cannot, however, say चन्द्रगुप्त ने पाटलिपुत्र को राजधानी बनाया है 'Chandragupta "has made" Pataliputra his capital', because neither Chandragupta nor Pataliputra now exists.

It is, therefore, not correct to call this tense 'Recent Past' (आसन्न भूत) as has been done by many grammarians. The present perfect has nothing whatever to do with the recentness or remoteness of a past action.

### Habitual Past (§ 215 ff.)

20. (a) The Habitual Past represents an action as habitually or regularly done in the past. It is neither "Past Imperfect", nor "Progressive Past." Nor can it in modern Hindi, refer to a particular action of the past, for which the simple past (or past progressive, रहा था,) must be used. It is not correct to say, for example, कल राम स्कूल जाता था. A few verbs, however, represent the action as a fact complete in itself (see § 15 above), which, consequently, cannot be habitual. It is only in the case of such verbs that Past Habitual represents a particular action :

वह जानता था 'he knew'. (जानता था cannot mean 'he used to know.' Knowing a thing' cannot be repeated !)

(b) The forms जा रहा था etc. etc. do not, in fact, represent the progressive aspect of जाता था from which they are apparently made. The similarity is purely formal. जा रहा था is really the progressive aspect corresponding to गया. See § 205 and § 219.

### Participles (§ 243 ff.)

21. The Present Participle represents an action as proceeding or progressing. It is progressive by nature, although with है and था, it assumes a terminate character. The present participle, therefore, has no need of a fresh progressive form. However, a हुआ is sometimes attached to a present participle in order to make it a clear progressive, (§ 245-b and § 266-d).

The रहा progressive of present participle is a further attempt at expressing the progressive aspect with perfect clarity, and forms like दौड़ रही गाड़ी 'the running train' and गिर रही वर्षा 'the falling rain' are being used, especially in poetry. They are, however hardly necessary.

22. The Past Participle of a transitive verb is passive by nature. It represents an action as completed, and at the same time qualifies the object.



(The past participle of an *intransitive verb*, which has no object, qualifies the subject). There is thus, no need of a fresh passive form. The forms with गया or हुआ (§276-b) serve only to make the passive sense more definite. हुआ can be attached to intransitive verbs also, but never गया. The गया in चला गया (intransitive) is not of passive origin. It is the past participle form of the subsidiary verb जाना in the compound verb चला जाना 'go away'.

§ 23

§ 24

§ 25

## CHAPTER II

## Concord

## Voice and Construction

26. In the Active Voice (with the subject acting)—

(a) A subject is usually in the direct case, when the verb must agree with it in number, gender and person:

लड़का आता है, लड़की आयगी, गाय गयी, बच्चे सोते होंगे.

This is the Subjectival Construction.

(b) With a transitive verb having a past participle form, the subject is in the oblique case with ने, when the verb agrees with the object:

लड़के ने चाय पी, कमला ने आम खाये.

This is the Objectival Construction.

(c) But if the object of a verb with a past participle form has को or ए, the verb is in the masculine singular, third person:

प्रजा ने राम को राजा बनाया, हमने उसे नौकर रखा.

This is the Neutral Construction.

Note—(i) With a transitive verb of incomplete predication, the object always has को

(ii) A verb with two objects cannot be in the Neutral Construction. It must in such cases agree with the primary object: माँ ने नौकर को रुपये दिये.

(iii) Pronouns may have - ए or -हैं instead of को.

(d) A verb can be in the Objectival or the Neutral Construction, only if it has a past participle. Elsewhere, the verb is always in the Subjectival Construction, whether it is transitive or intransitive, complete or incomplete:

मैं खाना खाता हूँ, कमला किताब पढ़ेगी, माँ नौकर को रुपया देती थी

(e) An intransitive verb is always in the Subjectival Construction—even when it has a past participle:

राम आया, लड़के दौड़े, फल गिरा.

27. With verbs denoting "Experience" etc. (§270-74), the subject always has को (or -ए, -हैं in case of pronouns); and the "object of experience" is in the direct case, with which the verb agrees:

मुझे भूख लगी है, उसे बहुत काम है, बच्चे को दवा पीनी पड़ेगी.



A verb of this class is always in the Objectival Construction.

28. In the Passive Voice:—

(a) The logical subject ("doer"), if mentioned, always has से; and the logical object ("that which is acted upon") is in the direct case, with which the verb agrees:

लड़के से काम नहीं किया जाता; कमला से रोटी नहीं खायी जाती;

रावण मारा गया (logical subject not mentioned). The construction, thus, is Objectival.

Note—(i) In the passive voice, the logical object assumes the role of the grammatical subject ("that about which something has been said"). It cannot, of course, replace the logical subject- "the doer".

(ii) The logical subject is usually mentioned only if ability or inability to do something is implied.

(iii) Only a transitive verb can be in the Passive Voice.

(b) If a verb has two objects, the verb agrees with the primary object, the secondary object being in the oblique case:

नौकर को तीन रुपये दिये गये.

The construction is objectival, with the logical subject omitted.

(c) With the verbs कहना, पूछना, माँगना etc., the secondary object has से मुझसे कहा जाता है, उससे पूछा गया (§100c)

(d) With verbs of incomplete predication in the passive voice, the object usually has को (ot- ए, -हैं); and the verb is always in the third person singular masculine form:

मोहन को पागल कहा गया, मकान को झोंपड़ी माना गया.

The construction, thus, is neutral.

(e) Neutral construction is met with also in other verbs, especially if the object is a pronoun:

उसे कोड़ों से पीटा गया; मुझे बम्बई बुलाया गया है.

(f) With the "true passives" (§278), the object is always in the direct case, which the verb agrees. The subject, if mentioned, has से : पेड़ कट रहा है; किताबें विकेंगी; मुझसे यह दरवाजा नहीं खुलता; लड़के से कलम टूट गयी.

The construction is Objectival.

Note—(i) The subject, where mentioned, is either "able" or "unable" to do something, or does something unintentionally, as in the last sentence, or as in मुझ से भूल हो गयी.

(ii) All "true passives" are intransitive from, but transitive in sense. In their active from they change into verbs.

नौकर पेड़ काटता है, मैं किताबें बेचता हूँ (§278—b).

(g) All passives have either the objectival or the neutral construction. They can never be in the subjectival construction: the verb never agrees with the logical subject, (or, to put in other words, the logical subject of a passive is never in the direct form).

29. In the Impersonal Voice (§282 ff.) the verb is always in the third person singular masculine form, and the subject if mentioned, has से:



चलो सोया जाए, मुझसे नहीं उठा जाता। This is the Neutral Construction.

Note—(i) Only intransitive verbs can be in the Impersonal Voice.

(ii) In the Impersonal Voice, the verb is always in the neutral construction.

30. (a) All verbs having a present or past participle form are affected by the number, person and gender of the subject, or of the object.

(b) Other forms of verbs are affected by only the number and person of the subject, or of the object.

(c) All verbs, when they are in the neutral construction, are in the third person singular masculine form.

### Two or more Subjects

31. (a) If a sentence has two or more subjects, the verb is in the plural:

राम और लक्ष्मण आये हैं; कमला और राधा चली गयीं.

(b) The gender of such a verb is feminine, only if *all* the subjects are feminine. If the subjects are living beings, and one of them is masculine, the verb is also masculine:

राम और सीता वन को चले; राधा, कमला और मोहन आ रहे हैं; लड़के और लड़कियाँ खेल रहे हैं.

(c) If all the subjects are inanimate things and singular, the verb again agrees with the masculine:

एक स्टूल और मेज रखे हैं; लोटा और थाली रखे हैं.

(d) Elsewhere, the verb agrees with the nearest subject:

फल और मिठाइयाँ रखी हैं. थालियाँ और गिलास रखे हैं.

32. It is usual to 'sum up' the two or more subjects by the words दोनों (both) and सब (all) placed after the subjects, in which case the verb is masculine (unless, of course, all the subjects are feminine):

फल और मिठाइयाँ दोनों मिलते हैं; बच्चे, बुढ़े, जवान सब चले; कमला और राधा दोनों आयी हैं; कमला, राधा और लक्ष्मी सब चली गयीं.

33. If the subjects are two or more pronouns in different persons, the 'order of preference' for the verb is first-second-third:

मैं और तुम (or तुम और मैं) चलेंगे; (First person plural) मैं तुम और वह चलने; (first person plural) तुम और वह जा रहें हो (Second person plural),

Gender follows the same rules as in the case of nouns.

34. The above rules hold good also when the verb agrees with the object (i. e. in the objectival construction):

मैंने एक गिलास और एक थाली खरीदे; चोर ने एक गिलास और तीन थालियाँ चुरायीं etc.

35. The verb agrees with the subject (in the direct case) even if there is a predicative word referring to it, which has another gender:

तुम्हारी मूर्खता नाश का कारण होगी; लक्ष्मीबाई स्वयं सेनापति बनी.

## CHAPTER III

### Order of Words

36. The normal order of words in a sentence is as follows:—

(a) Intransitive verbs:—

(i) Subject	Verb
लड़का	आया



(ii)	Subject	Predicative word	Verb	
	मोहन	चतुर	है	
(b)	Transitive verbs:—			
(i)	Subject	Object	Verb	
	लड़का	फल	खाता है	
(ii)	Subject	Object	Predicative word referring to the object	Verb
	राजा ने	मोहन को	मन्त्री	बनाया
(c)	Transitive verbs with two objects:—			
	Subject	Secondary object	Primary object	Verb
	माँ ने	नौकर को	रुपये	दिये

37. Adjectives are placed immediately before the noun which they qualify (except, of course, when they are used as predicative words):—

छोटा लड़का आया; माँ ने बड़ड़े नौकर को पाँच रुपये दिये But मोहन बहुत चतुर है

38. Nouns having का and pronouns having-रा are adjectival and are placed immediately before the related noun, or before its adjective, if there is one:—

राम का छोटा भाई आया, मैंने तुम्हारी (नयी) किताब पढ़ी. But यह किताब राम की है (Predicative).

39. Adverbs are usually placed before the verb:—

राम यहाँ रहता है;

अनाज अन्दर रखो

40. Nouns having से and denoting means, instrument etc., or separation, precede the object.

चाकू से फल काटो;

वह बाजार से फल लाया

41. Nouns having मैं or पर are usually placed before the verb (or before a predicative word, if any).

मेरा घर शहर में है;

किताब मेज़ पर है;

घर एक साल में तैयार हुआ

42. नहीं. न and मत are placed immediately before the verb.

वह काम नहीं करता;

आप वहाँ न जाइए;

कच्चे फल मत खाओ.

43. The particles ही, तो, भी etc. are placed after the word which they emphasize.

मैं कल ही आया हूँ 'I have come only yesterday';

तुम भी मेरे साथ चलो 'you also come with me';

तुम मेरे साथ चलो भी 'do come with me'.

44. A word shifted from its normal position acquires emphasis.

आप वहाँ न जाइए 'please don't go there';

वहाँ आप न जाइए 'please don't go there'.

राम यहाँ रहता है 'Rāma lives here';

यहाँ राम रहता है 'here lives Rāma'.



चाकू से फल काटो 'cut the fruit with the knife';

फल चाकू से काटो 'cut the *fruit* with the knife'

or 'cut the fruit *with the knife*'.

किताब मेज पर है 'the book is on the table';

मेज पर किताब है 'on the table there is a book'.

45. The Interrogative क्या is usually placed at the beginning of the sentence.

क्या राम बाज़ार गया है? 'has Rāma gone to the market;'

क्या आप यह पुस्तक पढ़ना चाहते हैं? Do you want to read this book,?

Rhetorically, or for the sake of emphasis, क्या may be placed immediately after the subject or at the end of the sentence.

राम क्या बाज़ार गया है? 'has Rāma gone to the *market*.?'

राम बाज़ार गया है क्या ?

आप यह पुस्तक पढ़ना चाहते हैं क्या ?



**A BASIC GRAMMAR  
OF MODERN HINDI  
APPENDICES**







## BASIC HINDI GRAMMAR

### APPENDIX I

#### *Prefixes and Suffixes*

1. Prefixes are subsidiary words (prepositions and particles) which are, as a rule, not used independently, but modify the meaning of a word (usually a noun or an adjective), when attached to it in the beginning. Thus—

गुण = 'virtue', but	अवगुण = 'fault, defect';
दान = 'giving', but	आदान = 'taking';
प्रसिद्ध = 'famous', but	सुप्रसिद्ध = 'very famous';
मोल = 'value and price,' but	अनमोल = 'priceless';
दिन = 'day' but	प्रतिदिन = 'every day, daily'.

Nouns, adjectives or other words to which a prefix has thus been attached, are included among compounds (Appendix III). They are discussed here for the sake of convenience.

2. Most of the prefixes in use in Hindi are Tatsama, a few are Tadbhava, while others have been borrowed from Arabic or Persian.

The more important prefixes and compounds formed with their help are listed below. The compounds marked as A are Adverbial (§33), those marked as P are Possessive (§35).

#### 3. A. *Tatsama Prefixes*

(1) अ denotes 'negation' or 'lack';

न्याय 'justice',	अन्याय 'injustice';
ज्ञान 'knowledge',	अज्ञान 'ignorance';
हिंसा 'injury, violence',	अहिंसा 'non-violence, non-injury';
कलङ्क 'spot, blame',	अकलङ्क 'spotless' (P)

This अ is replaced by अन् when attached to a word beginning with a vowel :

उचित 'proper',	अनुचित 'improper';
एक 'one',	अनेक 'many';
आदि 'beginning',	अनादि 'without beginning'. (P)

(2) अति = 'very, exceedingly';

अति कठोर 'very hard',	अति कोमल 'very delicate',
अति दुर्बल 'exceedingly weak',	अत्युदार (अति + उदार) 'very generous'.

(3) अधि = 'super —', 'extra —', 'special' :

अधिकर 'super-tax';	अधिमास 'additional month';
अधिनियम 'regulation, (special rule);	अधिशुल्क 'supercharge'.

(4) अनु = 'following', 'after', 'according to', 'similar to' :

अनुगमन 'following';	अनुकरण 'imitation';
(गमन 'going')	(करण 'doing')
अनुरूप 'similar, worthy of' (P);	अनुवाद 'translation'.
(रूप 'form')	(वाद 'speaking')



- (5) अप = 'contrary', 'lacking', 'away' :  
 अपमान 'disgrace, insult'; अपरूप 'formless'; (P);  
 अपशकुन 'bad omen'; अपहरण 'taking away, carrying off'.
- (6) अमि = 'towards', 'against', 'superior', 'special' :  
 अभिभाषण 'address'; अभिमत 'opinion';  
 अभियान 'expedition'; अभिरक्षा 'custody'.
- (7) अव 'contrary', 'lacking', 'inferior' :  
 अवगुण 'defect, fault'; अवचेतन 'subconscious';  
 अवमूल्यन 'devaluation'. (चेतन conscious)
- (8) आ = 'until', 'contrary' :  
 आजन्म 'for life' (A), 'life-lons' आमरण 'until death' (A);  
 आदान 'taking'; आगमन 'coming'  
 (दान 'giving') (गमन 'going').
- (9) उद् 'upwards', 'superior' :  
 उद्बोधन 'awakening, exhortation' ;  
 उद्गम 'rising, shooting forth, origin' ;  
 उद्घाटन 'opening, inauguration' ;  
 उद्दण्ड 'ill-behaved, rude' (P).
- (10) उप = 'near', 'inferior', 'vice—', 'sub—' :  
 उपनाम 'surname, nickname' ; उपनगर 'suburb' ;  
 उपनियम 'sub-rule' ; उपप्रधान 'Vice-president' ;  
 उपमन्त्री 'assistant or deputy secretary'.
- (11) दुर्, दुस् = 'evil', 'difficult' ;  
 दुर्गुण 'evil quantities'; दुर्जन 'villain';  
 (जन person)  
 दुर्दशा 'bad situation'; दुर्लभ 'difficult to  
 obtain' (P)  
 दुर्गम 'difficult to traverse, or approach' (P).
- (12) निर्, नित = 'away', 'out', 'without' :  
 निरर्थक 'meaningless, unless' (P) ; निरपराध 'innocent' (P);  
 निर्भय 'fearless' (P) ; निर्जन 'lonely (place);  
 निर्यात 'export'; निस्तेज 'spiritless'; (P)  
 निश्चल 'unmoving, fixed' निष्काम 'desireless ;  
 (चल moving) (P)  
 निस्तत्त्व 'worthless' (P)
- (13) परि = 'around', 'fully', 'well' ;  
 परिजन 'entourage, servants'; परिक्रमा 'circumambulation';  
 परितोष 'full satisfaction'; परिपक्व 'quite ripe';  
 परिवर्धन 'addition, enlargement'.
- (14) प्र = 'excess', 'very', 'forward' :  
 प्रबल 'very strong' (P) ; प्रयत्न 'great effort';  
 प्रख्यात 'well known'; प्रक्रिया 'process';  
 प्रक्षेप 'projection'; प्रगति 'progress'.



(15) प्रति=‘against’, ‘opposite’, ‘every’ :

प्रतिध्वनि ‘echo’;	प्रतिबिम्ब ‘reflection’;
प्रतिवादी ‘defendant’;	प्रतिदिन ‘everyday’ (A) ;
(वादी planliff)	
प्रतिक्षण ‘every moment’ (A)	

(16) वि=‘lacking’, ‘away’, ‘special’, ‘various’, ‘opposite’ ;

विजन ‘lonely (place)’ (P) ;	विस्मरण ‘forgetting, forgetfulness’;
विमल ‘spotless, clean’ (P) ;	विज्ञान ‘science’;
विजय ‘victory’;	विभाग ‘division, distribution’;
विदेश ‘foreign land’;	विक्रय ‘sale’.
(देश ‘country’)	(क्रय ‘purchase’)

(17) सम्=‘with’, ‘together with’, ‘altogether’, ‘good’:

सम्मति ‘agreement’;	सम्मेलन ‘conference’;
सम्मान ‘honour, homage’;	संरक्षण ‘protection’;
संविधान ‘constitution’;	संशोधन ‘amendment, correction’.

(18) सु=‘good’, ‘easily’:

सुकर्म ‘good work, merit’;	सुशिक्षित ‘well educated’;
सुकर ‘easy to do’ (P);	सुलभ ‘easy to obtain’ (P);
सुगम ‘easy of access’ (P),	

(19) अन्तर, अन्त=‘inter—’:

अन्तर्राष्ट्रीय ‘international’	अन्तःप्रान्तीय ‘interprovincial’;
अन्तर्जातीय ‘intercaste’.	

(20) कु=‘bad,’ ‘evil’:

कुकर्म ‘bad deed, evil act’;	कुरूप ‘ugly’ (P) ;
कुचक्र ‘conspiracy’;	कुदिन ‘bad day, adversity’.

(21) पुनर=‘again’, ‘re—’:

पुनर्विवाह ‘remarriage’	पुनर्जन्म ‘rebirth’;
पुनरुत्थान ‘renaissance’.	

(22) प्राक् =‘pre—’:

प्रागैतिहासिक ‘prehistoric’;	प्राक्कथन ‘foreword’;
प्राग्वैदिक ‘previdic’.	(कथन ‘say’ (Noun))

(23) स=‘with’, ‘together with’, ‘same’:

सफल ‘fruitful, successful’, (P);	
सजीव ‘living, full of life’ (P);	
सजातीय ‘of the same caste or community or kind’ (P):	

(24) सह=‘with’, ‘together with’:

सहगान ‘chorus’;	सहकार ‘co-operation’;
सहकारी ‘assistant’;	सहपाठी ‘class-fellow’.

#### 4. Tadbhava Prefixes.

(1) अ, अन=‘without’, ‘lacking’

अज्ञान ‘ignorant’ ; (P) ;

अपढ़ ‘uneducated’ (P) ;

अटल ‘definite ; final, irrevocable’ (P) ;

अनजाने ‘without knowing, unwittingly’ (A) ;



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### Suffixes

6. Suffixes are elements attached to a root, a noun, a pronoun, an adjective etc., for forming related words. Some suffixes attached to a root make nouns or adjectives, e. g.—

लड़ाई 'fight'	from	लड़ना 'to fight';
गँवैया 'singer'	from	गाना 'to sing'

Other suffixes attached to nouns or adjectives etc. form further nouns or adjectives :

बंगाली 'a Bengali'	from	बंगाल 'Bengal';
बुराई 'badness'	from	बुरा 'bad';
प्यासा 'thirsty'	from	प्यास 'thirst'.

7. There are thus two kinds of suffixes—

(1) those attached to a root and forming verbal nouns and adjectives, and

(2) those attached to a noun or adjective and forming secondary nouns or adjectives. The first variety is called कृत or Primary Suffixes, and the words formed by them are called कृदन्त, or Primary Derivatives.

The second variety of suffixes is called तद्धित or Secondary Suffixes and the words formed by them are called तद्धितान्त, or Secondary Derivatives.

8. The main Primary Suffixes of Hindi are as follows :

(1) The root itself is occasionally used as an abstract noun:

मार 'beating'	from	मारना 'to beat';
दौड़ 'race, running'	from	दौड़ना 'to run',
लूट 'plunder'	from	लूटना 'to rob, to plunder'
खेल 'play, sport',	from	खेलना 'to play'.

(2) Sometimes the vowel of the root is lengthened or modified :

चाल 'gait or motion'	from	चलना 'to move'
बाढ़ 'flood, increase'	from	बढ़ना 'to grow';
मेल 'harmony, friendship'	from	मिलना 'to meet'.

(3) अवकङ् = 'doing something habitually or excessively' forms adjectives:—

भुलक्कङ 'forgetful'	from	भूलना 'to forget';
पियक्कङ 'drunkard'	from	पीना 'to drink';
कुदक्कङ 'habitually jumping'	from	कूदना 'to jump;
धुमक्कङ 'wanderer'	from	धूमना 'to wander'.

Long vowel of a root is regularly shortened before—अवकङ्.

(4) अङ्ग forms abstract, or agent, or action, or instrumental nouns (Masc.) as well as past participles (see § 198) :

झगड़ा 'quarrel'	from	झगड़ना 'to quarrel';
छापा 'print'	from	छापना 'to printing';
घेरा 'seige'	from	घेरना 'to surround';
झटका 'shock'	from	झटकना 'to shake';
मैला 'fair'	from	मिलना 'to meet'



झूला 'swing' noun (from)	झूलना 'to swing'
गँठ-कटा 'pick-pocket' from	काटना 'to cut';
मिठ-बोला 'speaking sweetly' from	बोलना 'to speak'.

Note the vowel-changes in भेला and गँठ-कटा.

(5) आई forms abstract nouns (Fem.):

लड़ाई 'fight' from	लड़ना 'to quarrel' to fight';
पढ़ाई 'study' from	पढ़ना 'to study, to learn'.
चढ़ाई 'ascent' from	चढ़ना 'to ascend, to climb';
कमाई 'earning' from	कमाना 'to earn'.

Some nouns formed with-आई denote 'cost' or 'charges' for the work done :

धुलाई 'washing charges' from	धुलाना 'to get washed';
लिखाई 'writing charges, clerkage' from	लिखना 'to write'.

(6) —आऊ= 'able', 'fit for', 'doing' forms adjectives :—

बिकाऊ 'salable' from	बिकना 'to sell (intrans.);
टिकाऊ 'durable' from	टिकना 'to last';
गिराऊ 'likely to coll- apse or fall' from	गिरना 'to fall';
कमाऊ 'one who earns (much) from	कमाना 'to earn';
खाऊ 'voracious' from	खाना 'to eat'.

(7) —आक, —आका, —आकू= 'doing habitually, efficiently' form adjectives:

लड़ाका 'quarrelsome' from	लड़ना 'to quarrel';
तैराक 'a skillful swimmer from	तैरना 'to swim';
उड़ाक, उड़ाकू 'flying' from	उड़ना 'to fly'.

These adjectives do not modify in the Feminine.

(8) —आव forms abstract nouns (Masc.):

चढ़ाव 'ascent' from	चढ़ना 'to ascend';
बहाव 'flow' from	बहना 'to flow';
धुमाव 'bend, turn' from	धूमना 'to turn';
बचाव 'protection' from	बचना 'to escape, to avoid'.

(9) —आन forms abstract nouns (Masc. or Fem.):

उड़ान 'flight' from	उड़ना 'to fly';
उठान 'growth, rise' from	उठना 'to arise';
मिलान 'comparison' from	मिलना 'to meet, to tally';
लगान 'tax' from	लगना 'to be levied'.

(10) —आवट forms abstract nouns (Fem.):

लिखावट 'writing' from	लिखना 'to write';
बनावट 'make, fabri- cation' from	बनना 'to make';
रुकावट 'obstruction' from	रोकना 'to stop';
सजावट 'decoration' from	सजाना 'to decorate'.



- (11) —आवा forms abstract nouns (Masc.) :
- |        |             |      |        |                          |
|--------|-------------|------|--------|--------------------------|
| बुलावा | 'call'      | from | बुलाना | 'to call';               |
| भुलावा | 'deception' | from | भुलाना | 'to forget, (to cheat)'; |
| पहनवा  | 'dress'     | from | पहनना  | 'to put on'.             |
- (12) —आहट forms abstract nouns (Fem.)
- |          |                                   |      |          |                                 |
|----------|-----------------------------------|------|----------|---------------------------------|
| चिल्लाहट | 'cry'                             | from | चिल्लाना | 'to cry';                       |
| धक्काहट  | 'perturbation',<br>consternation' | from | धक्कराना | 'to worry, to feel<br>anxious'. |
- (13) —इयल 'tending to, prove to', '—ly' forms adjectives :
- |        |                     |      |       |                                   |
|--------|---------------------|------|-------|-----------------------------------|
| सड़ियल | 'rotten, rotting'   | from | सड़ना | 'to rot';                         |
| मरियल  | 'half-dead, sickly' | from | मरना  | 'to die';                         |
| अड़ियल | 'obstinate'         | from | अड़ना | 'to be obstinate',<br>'to stick'. |
- (14) —ई= forms abstract nouns (feminine):
- |        |                   |      |         |              |
|--------|-------------------|------|---------|--------------|
| हँसी   | 'laughter, joke'  | from | हँसना   | 'to laugh';  |
| बोली   | 'speech, dialect' | from | बोलना   | 'to speak';  |
| धुङ्की | 'rebuke'          | from | धुङ्कना | 'to rebuke'. |
- (15) —एरा forms abstract or agent nouns (adjectives):
- |        |                  |      |       |             |
|--------|------------------|------|-------|-------------|
| कमेरा  | 'earning'        | from | कमाना | 'to earn';  |
| लुटेरा | 'robber'         | from | लूटना | 'to rob';   |
| बसेरा  | 'lodging, roost' | from | बसना  | 'to dwell'. |
- (16) —त forms abstract nouns (Feminine):
- |     |                       |      |      |                        |
|-----|-----------------------|------|------|------------------------|
| बचत | 'saving'              | from | बचना | 'to escape, be saved'; |
| खपत | 'consumption<br>sale' | from | खपना | 'to sell' (intrans.)   |
- (17) —ती forms abstract nouns (Feminine):
- |       |                        |      |       |             |
|-------|------------------------|------|-------|-------------|
| बढ़ती | 'growth, increase'     | from | बढ़ना | 'to grow';  |
| गिनती | 'counting'             | from | गिनना | 'to count'; |
| भरती  | 'filling, recruitment' | from | भरना  | 'to fill'.  |
- (18) —न forms abstract nouns : (masc. or fem.):
- |        |           |      |         |             |
|--------|-----------|------|---------|-------------|
| चलन    | 'conduct' | from | चलना    | 'to move';  |
| मुसकान | 'smile'   | from | मुसकाना | 'to smile'. |
- (19) —ना forms infinitives (see chapter X):
- वाला (See § 249).

9. The important Secondary Suffices of Hindi are as follows:—

- (1) —आ form adjectives denoting 'having' :
- |        |           |      |       |           |
|--------|-----------|------|-------|-----------|
| भूखा   | 'hungry'  | from | भूख   | 'hunger'; |
| प्यासा | 'thirsty' | from | प्यास | 'thirst'; |
| मैला   | 'dirty'   | from | मैल   | 'dirt'.   |
- (2) —आई forms abstract and other nouns (Fem.) from adjectives:
- |        |             |      |       |          |
|--------|-------------|------|-------|----------|
| अच्छाई | 'goodness'  | from | अच्छा | 'good';  |
| बुराई  | 'badness'   | from | बुराई | 'bad';   |
| मिठाई  | 'Sweetmeat' | from | मीठा  | 'sweet'. |



- (3) — आस forms abstract nouns (feminine) from adjectives :

मिठास 'sweetness' from मोठा 'sweet';  
खटास 'sourness' from खट्टा 'sour'.

- (4) —आहट forms abstract nouns (feminine) from adjectives(cf. §8-(11)) :

कड़वाहट 'bitterness' from कड़वा 'bitter';  
चिकनाहट 'smoothness' from चिकना 'smooth'.

- (5) —इया forms adjectives from nouns and denotes 'coming from', 'belonging to' :

कलकतिया 'of Calcutta' from कलकत्ता 'Calcutta';  
कनौजिया 'belonging to Kanauj' from कनौज 'Kanauj';  
बम्बइया 'grown in Bombay' from बम्बई 'Bombay'.

- इया from also diminutives (Feminine):

खटिया 'a small cot' from खाट 'cot';  
बिटिया 'young daughter' from बेटो 'daughter';  
डिबिया 'casket' from डिब्बा 'box'.

- (6) —ई forms adjectives from nouns, and denotes 'belonging to', 'having', 'coming from':

गुलाबी 'rosy' from गुलाब 'rose';  
बंगाली 'Bengali' from बंगाल 'Bengal';  
देशी 'countrymade' from देश 'country';  
ऊनी 'woolen' from ऊन 'wool';  
जंगली 'wild' from जंगल 'forest'.

- ई forms also diminutives (Feminine):

पहाड़ी 'hill' from पहाड़ 'mountain';  
रस्सी 'rope' from रस्सा ;  
टोकरी 'small basket' from टोकरा 'basket'.

- ई further forms abstract nouns (Feminine) from nouns or adjectives:

चोरी 'theft' from चोर 'thief';  
खेती 'agriculture' from खेत 'field';  
बुद्धिमानि 'wisdom' from बुद्धिमान 'wise';  
गरीबी 'poverty' from गरीब 'poor'.

- (7) —ईला forms adjectives from nouns and denotes 'containing', 'full of':

रसीला 'juicy' from रस 'juice';  
जहरीला 'poisonous' from जहर 'poison';  
पनीला 'watery' from पानी 'water' (with vowel shortings).

- (8) ऊ forms adjectives from nouns, and denotes 'belonging to', 'tending to' etc. :

बाज़ारू 'of the market', common, cheap, from बाज़ार 'market';  
घरू 'homely, private, from घर 'home, house';  
ढालू 'sloping', from ढाल 'slope';  
पेटू 'voracious', from पेट 'belly, stomach'.

- (9) —एरा denotes 'belonging to', 'dealing in' and forms nouns and adjectives from nouns :

ममेरा (fem. ममेरी) from मामा 'maternal uncle';  
चचेरा fem. चचेरी) from चाचा 'uncle';



मौसेरा (fem. मौसेरी) 'मौसी' 'maternal aunt' etc. These word denote 'sons (or daughters) of maternal uncle, etc.

सँपेरा 'snake-charmer' from सँप 'snake';  
चितेरा 'painter' from चित्र 'picture, painting'.

(10) —पन forms abstract nouns (Masculine) from adjectives or nouns :

कालापन 'blackness' from	काला 'black';
पागलपन 'mudness' from	पागल 'mad';
लड़कपन 'boyishness' from	लड़का 'boy'.

(11) —पा Similarly makes abstract nouns (Masculine) from nouns or adjectives=which shorten their first vowels:

मुटापा (मोटापा) 'fatness' from	मोटा 'fat';
बुढापा 'oldage' from	बूढ़ा 'old';
रँडापा 'widowhood' from	रौंड 'widow'.

(12) —हरा (See § 162).

10. The following Persian suffixes may also be noted :

(1) —ई forms abstract nouns (Feminine) from adjective :

खुशी 'pleasure' from	खुश 'happy, pleased';
दोस्ती 'friendship' from	दोस्त 'friend';
दुश्मनी 'enmity' from	दुश्मन 'enemy'.

(2) —गर or गार makes nouns, and denotes 'dealing in':

सौदागर 'merchant' from	सौदा 'merchandise';
जादूगर 'magician' from	जादू 'magic';
गुनाहगार 'sinner' from	गुनाह 'sin' (with vowel-shorteniy);
मददगार 'helper' from	मदद 'help'.

(3) —आना makes adjectives from nouns:

सालाना 'annual' from	साल 'year';
रोजाना 'daily' from	रोज 'day';
मर्दाना 'manly, male' (as:) from	मर्द 'male';
शाहाना 'royal' from	शाह 'king'.

(4) —नाक forms adjectives from nouns; and denotes 'full of', 'arousing':

दर्दनाक 'touching, piteous' from	दर्द 'pain, pity';
खौफनाक 'frightful' from	खौफ 'fear, fright';
खतरनाक 'dangerous' from	खतरा 'danger'.

(5) —ईन forms adjectives from nouns and denotes 'having':

रंगीन 'coloured' from	रंग 'colour';
शौकीन 'fond' from	शौक 'liking, hobby';
नमकीन 'salty' from	नमक 'salt'.

(6) —मंद forms adjectives from nouns and denotes 'having':

दौलतमंद 'wealthy' from	दौलत 'wealth';
अकलमंद 'wise' from	अकल 'wisdom';
फायदेमंद 'useful, advantageous' from	फायदा 'advantage'

(7) —दार 'similarly forms adjectives from nouns and denotes 'having':

जमींदार 'Zamindar, landlord' from	जमीन 'land';
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मालदार 'wealthy' from  
दुकानदार 'shop-keeper' from

माल 'property';  
दुकान 'shop'.

## APPENDIX II

### FORMATION OF F

#### (A) Gender (§79).

11. Gender in Hindi is determined by usage, not by any hard and fast rules. The following points may be noted for guidance:—

(a) Nouns denoting male beings are masculine, those denoting female beings are feminine. (They have the 'Natural Gender').

(b) However, the masculine nouns बच्चे (plural) 'children', and लोग 'people' (always plural) may refer to both male and female persons. बच्चा in the singular may refer to a female child, although the feminine form बच्ची does exist.

(c) Nouns denoting certain species of animals, birds, insects etc., are either only masculine, or only feminine.

#### (1) Masculine are—

पक्षी 'bird',	उल्लू 'owl',	कौआ 'crow',
भेड़िया 'wolf',	चीता 'leopard',	कीड़ा 'insect',
खटमल 'bug',	मच्छर 'mosquito',	केंचुआ 'earthworm',

etc.

For denoting specifically the female species, the word मादा 'female' is prefixed to these nouns, the gender remaining masc.:

मादा भेड़िया 'she-wolf',                      मादा मच्छर 'female mosquito', etc.

#### (2) Feminine are—

चिड़िया 'bird',	चील 'kite',	कोयल 'cuckoo',
गिलहरी 'squirrel',	तितली 'butterfly',	मक्खो 'fly',
मछली 'fish', etc.		

For denoting the male, the word नर 'male' is prefixed to these—the gender remaining feminine.

(d) Collective nouns are treated as names of 'things', even if they refer to a collection of human beings, and their gender depends upon usage. Thus, समूह 'group', झुंड 'multitude', परिवार or कुटुम्ब 'family', दल 'troop', etc. are masculine; while भीड़ 'crowd', फौज 'army', सभा 'meeting or assembly', प्रजा 'the people, (subjects)' etc. are feminine.

(e) Most of the Tadbhava nouns ending in -आ, -ना, -आव, -पन, -पा and -अन are masculine:

पैसा 'pice',	गन्ना 'sugar cane',	कपड़ा 'cloth',
आना 'coming',	जाना 'going',	खाना 'meal',
गाना 'song',	वहाव 'flow',	घुमाव 'bend',
लड़कपन 'boyhood',	बड़प्पन 'greatness',	बुढ़ापा 'old age',
लगान 'tax',	मिलान 'comparison, harmony'.	



(f) Most of the nouns ending in -ई, -इया, -इट, and -इर are feminine:

रोटी 'bread',	टोपी 'cap',	चिट्ठी 'letter',
नदी 'river'	पुड़िया 'small packet',	डिब्बिया 'small box'
बनावट 'make',	सजावट 'decoration',	करावट 'uneasiness',

etc. But घी 'ghee', दही 'curds', पानी 'water', मोती 'pearl', जी 'mind heart, mental or physical condition' are masc.

(g) Genders of Tatsama nouns are usually retained, the Sanskrit neuter gender being treated as masculine.

In many cases however, genders of Tatsama words have been altered by Hindi usage under the influence of their forms, or on the analogy of a Hindi synonym. Thus आत्मा 'soul' (आत्मन) and महिमा 'greatness' (महिमन) are masculine in Sanskrit, but feminine in Hindi, presumably because of the final -आ of these word, which is frequently met with in Tatsama feminine nouns (like सुता 'daughter', दया 'mercy', प्रभा 'lustre', अज्ञा 'she-goat' etc.). व्यक्ति 'an individual, a person', is feminine in Sanskrit, but masculine in Hindi, because 'person' is also denoted by आदमी and मनुष्य which are masculine. अग्नि 'fire' is masculine in Sanskrit, but feminine in Hindi, because of the final -इ (cf. (f) above). पुस्तक 'book', similarly, is neuter in Sanskrit, but feminine in Hindi, because its synonym पोथी (desined from Sanskrit पुस्तिका fem.) is feminine.

### (B) Formation of Feminine Nouns

12. (a) Words ending in the inherent -अ or in -आ form their feminine by replacing -अ or -आ by -ई :

दास 'servant',	दासी 'maidservant';
पुत्र 'son',	पुत्री 'daughter',
सुन्दर 'beautiful',	सुन्दरी 'a beautiful woman';
बेटा 'boy',	बेटी 'girl';
घोड़ा 'horse',	घोड़ी 'mare';
बकरा 'he-goat',	बकरी 'she-goat';
नाना 'maternal grandfather',	नानी 'maternal grandmother';
काका 'uncle',	काकी 'aunt'.

(b) Some nouns ending in -आ, however, form their feminine (diminutive) by replacing -आ by -इया :

कुत्ता 'dog',	कुतिया 'bitch';
बुढ़्ढा 'old man',	बुढ़िया 'old woman';
बेटा 'son',	बिटिया 'small daughter';
चूहा 'rat',	चुहिया 'she-rat'.

13. Notice that the conjunct consonants in बुढ़्ढा and कुत्ता have been simplified, and that the long vowels in बेटा and चूहा replaced by the corresponding short ones. Some masculine nouns denoting occupation form their feminine by replacing the final vowel by -इन :

सुनार 'goldsmith',	सुनारिन 'goldsmith's wife';
जुलाहा 'weaver',	जुलाहिन 'weaver' (feminine);
नाई 'barber',	नाइन 'barber's wife',
चमार 'cobber, shoe-maker',	चमारिन 'Chamār's wife';
लुहार 'blacksmith',	लुहारिन 'blacksmith's wife'.



मालदार 'wealthy' from  
दूकानदार 'shop-keeper' from

माल 'property';  
दूकान 'shop'.

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For denoting the male, the word नर 'male' is prefixed to these—the gender remaining feminine.

(d) Collective nouns are treated as names of 'things', even if they refer to a collection of human beings, and their gender depends upon usage. Thus, समूह 'group', झुंड 'multitude', परिवार or कुटुम्ब 'family', दल 'troop', etc. are masculine; while भीड़ 'crowd', कौज 'army', सभा 'meeting or assembly', प्रजा 'the people, (subjects)' etc. are feminine.

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पैसा 'pice',	गन्ना 'sugar cane',	कपड़ा 'cloth',
आना 'coming',	जाना 'going',	खाना 'meal',
गाना 'song',	बहाव 'flow',	धुमाव 'bend',
लड़कपन 'boyhood',	बड़प्पन 'greatness',	बुढ़ापा 'old age',
लगान 'tax',	मिलान 'comparison, harmony'.	



(f) Most of the nouns ending in -ई, -र्या, -वट, and -हट are feminine:

रोटी 'bread', टोपी 'cap', चिट्ठी 'letter',  
नदी 'river', पुड़िया 'small packet', डिविया 'small box',  
बनावट 'make', सजावट 'decoration', घबराहट 'uneasiness',  
etc. But घी 'ghee', दही 'curds', पानी 'water', मोती 'pearl', जी 'mind heart',  
mental or physical condition' are masc.

(g) Genders of Tatsama nouns are usually retained, the Sanskrit neuter gender being treated as masculine.

In many cases however, genders of Tatsama words have been altered by Hindi usage under the influence of their forms, or on the analogy of a Hindi synonym. Thus आत्मा 'soul' (आत्मन) and महिमा 'greatness' (महिमन) are masculine in Sanskrit, but feminine in Hindi, presumably because of the final -आ of these word, which is frequently met with in Tatsama feminine nouns (like सुता 'daughter', दया 'mercy', प्रभा 'lustre', अज्ञा 'she-goat' etc.). व्यक्ति 'an individual, a person', is feminine in Sanskrit, but masculine in Hindi, because 'person' is also denoted by आदमी and मनुष्य which are masculine. अग्नि 'fire' is masculine in Sanskrit, but feminine in Hindi, because of the final -इ (cf. (f) above). पुस्तक 'book', similarly, is neuter in Sanskrit, but feminine in Hindi, because its synonym पोथी (desined from Sanskrit पुस्तिका fem.) is feminine.

### (B) Formation of Feminine Nouns

12. (a) Words ending in the inherent -अ or in -आ form their feminine by replacing -अ or -आ by -ई :

दास 'servant',	दासी 'maidservant';
पुत्र 'son',	पुत्री 'daughter',
सुन्दर 'beautiful',	सुन्दरी 'a beautiful woman';
बेटा 'boy',	बेटी 'girl';
घोड़ा 'horse',	घोड़ी 'mare';
बकरा 'he-goat',	बकरी 'she-goat';
नाना 'maternal grandfather',	नानी 'maternal grandmother';
काका 'uncle',	काकी 'aunt'.

(b) Some nouns ending in -आ, however, form their feminine (diminutive) by replacing -आ by -र्या :

कुत्ता 'dog',	कुत्तिया 'bitch';
बुढ़ा 'old man',	बुढ़िया 'old woman';
बेटा 'son',	बिटिया 'small daughter';
चूहा 'rat',	चुहिया 'she-rat'.

13. Notice that the conjunct consonants in बुढ़ा and कुत्ता have been simplified, and that the long vowels in बेटा and चूहा replaced by the corresponding short ones. Some masculine nouns denoting occupation form their feminine by replacing the final vowel by -रिन :

सुनार 'goldsmith',	सुनारिन 'goldsmith's wife';
जुलाहा 'weaver',	जुलाहिन 'weaver' (feminine);
नाई 'barber',	नाइन 'barber's wife',
चमार 'cobbler, shoe-maker',	चमारिन 'Chamār's wife';
लुहार 'blacksmith',	लुहारिन 'blacksmith's wife'.



14. A few other nouns also form their feminine by adding -इन :

बाघ 'tiger',	बाघिन 'tigress';
साँप 'snake',	साँपिन 'snake' (feminine);
नाती 'grandson',	नातिन 'grand-daughter';
मालिक 'master',	मालिकन 'mistress'.

15. Some nouns from their feminine by adding—नी :

ऊँट 'camel',	ऊँटनी 'camel' (feminine);
मोर 'peacock',	मोरनी 'peahen' ;
शेर 'lion',	शेरनी 'lioness'.

16. Some nouns add—आनी :

नौकर 'servant',	नौकरानी 'maidservant' ;
सेठ 'merchant',	सेठानी 'merchant's wife' ;
मेहतर 'sweeper',	मेहतरानी 'sweeper's wife'.

17. Nouns denoting class or rank from their feminine by adding—आइन :

ठाकुर 'land-lord',	ठकुराइन 'Thakur's wife' (with vowel-shortening) ;
लाला 'merchant',	ललाइन 'merchant's wife' (with vowel-shortening) ;
पण्डित 'scholar, Brahmin',	पण्डिताइन 'Pandit's wife' (also पण्डितानी).

18. Some nouns have altogether different words as their feminine :

पुरुष 'man',	स्त्री 'woman' ;
मर्द 'man, male',	औरत 'woman' ;
भाई 'brother',	बहिन 'sister' ;
बाप 'father',	माँ 'mother' ;
पिता 'father',	माता 'mother' ;
बैल 'bullock',	गाय 'cow'.

19. Sometimes *masculine nouns* are formed from feminine nouns by adding various suffixes :

भैंस 'she-buffalo',	भैंसा 'he-buffalo' ;
रौंढ 'widow',	रौंढआ 'widower' ;
ननद 'husband's sister',	ननदोई 'Nanad's husband' ;
बहन 'sister',	बहनोई 'sister's husband' ;
मौसी 'aunt, mother's sister',	मौसा 'aunt's husband'.

### APPENDIX III

#### Compounds

21. Two or more Hindi words can be combined into one and thus form a Compound. The 'combining' is, in the main, effected by dropping the case-signs, post position conjunctions, or other words, which denote the relation between the constituent words of a compound. Thus—

रसोई-घर 'kitchen', from	रसोई के लिए घर 'room for food' ;
माँ-बाप 'parents', from	माँ और बाप 'mother and father' ;



देश-निकाला 'externment from	देश से निकाला 'expulsion from one's country' ;
हवा-चक्की 'wind-mill', from	हवा की (=से चलने वाली) चक्की 'mill worked by (the action of) wind' ;
तीन-मंजिला or तिमंजिला	'three-storeyed', from तीन मंजिलों वाला 'having three storeys'.

22. In forming some compounds, however, there is no occasion to drop a connecting word, since none exists. Such, especially, is the case when a prefix or an adjective is combined with a noun (to form a Determinative Compound). Thus—

सु+जन=सुजन 'a good man' ;  
यथा+शक्ति=यथाशक्ति 'according to ability' ;  
नील+कमल=नील-कमल 'a blue-lotus'.

23. (a) The components of a compound occasionally shorten (or modify) their long vowels. This happens usually to the first component, but sometimes also to the second, or to both. In some cases, a suffix (—आ—ई, etc.) is also attached to the last member (see App. § 36). Thus

हथकड़ी 'handcuffs', from	हाथ (hand) + कड़ी (ring) ;
घुड़सवार '(horse) rider', from	घोड़ा (horse) + सवार (rider) ;
बारहसिंगा 'stag', from	बारह (twelve) + सींग (horn) ;
कपड़छान 'cloth-filtering' from (or-sifting),	कपड़ा (cloth) + छान—(filter, sift)

(b) The numerals एक, दो, तीन, चार, पाँच, छह, सात and अठ, as first members of a compound, are usually modified to इक़-, दु-, ति- (or तिर-), चौ-, पँच or (पच-), छ-, सत-, and अठ-. Thus

इक़न्नो 'one-anna piece', from	एक+आना (anna) ;
दुनालो 'double-barrelled (gun)', from	दो+नाल (barrel) ;
तिकोना 'triangular', from	तीन+कोना (angle) ;
चौकोर 'four-cornered', from	चार+कोर (edge, end angle) etc.

These modified forms (except दु-) can be seen in the numerals

इक़सठ (एक+साठ, sixty-one),  
इक़त्तर (एक+सत्तर, seventy-one; with सत्तर modified to हत्तर);  
तिहत्तर (तीन+सत्तर, seventy-three),  
तिरासी (तीन+अस्सी, eighty-three),  
चौबीस (चार+बीस, twenty-four),  
चौहत्तर (चार+सत्तर, seventy-four),  
पचहत्तर (पाँच+सत्तर, seventy-five),  
छब्बीस (छह+बीस, twenty-six),  
सतहत्तर (सात+सत्तर, seventy-seven),  
अठासी (आठ+अस्सी eighty-eight), etc.

All the numerals above ten (except those for 20, 30, 40, 50, 60, 70, 80, and 90,) are, of course, compounds (§25 below).

24. The compounds can be divided into three main classes :



(1) Co-ordinative, (2) Determinative and (3) Possessive. Of these the Determinative Compounds are further sub-divided into (a) Dependent, (b) Descriptive and (c) Adverbial.

The Hindi (or Sanskrit) names for these are as follows:—

(1) Co-ordinative	द्वन्द्व
(2) (a) Dependent Determinative	तत्पुरुष
(2) (b) Descriptive Determinative	कर्मधारय (with a sub-variety द्विगु)
(2) (c) Adverbial Determinative	अव्ययीभाव
(3) Possessive	बहुव्रीहि

### I. Co-ordinative Compounds

25. Co-ordinative (द्वन्द्व) Compounds consist of two (or more) nouns, adjectives, or adverbs, which are connected by और 'and, or by या 'or'. The compounds thus formed have, naturally the plural number; but also the singular when collective sense is intended.

(a) Two (or more) nouns—

राम और सीता = राम-सीता	'Rāma and Sīta';
माँ और बाप = माँ-बाप	'mother and father, parents';
हाथ और पैर = हाथ-पैर	'hands and feet';
सुख और दुःख = सुख-दुख	'pleasure and pain';
राम, लक्ष्मण और भरत = राम-लक्ष्मण-भरत	'Rāma, Lakṣmana and Bharata';

(b) Sometimes the two nouns are more or less synonymous with each other:—

मार और पीट = मार-पीट	'beating and thrashing';
चमक और दमक = चमक-दमक	'shine and brilliance';
काम और काज = काम-काज	'work and duty';
बाल और बच्चा = बाल-बच्चा	'boy and child'; 'issue, children'.

(c) Two adjectives (or numerals)—

भला और बुरा = भला-बुरा	'good and bad'; (Plural and oblique form भले-बुरे);
बड़ा और छोटा = बड़ा-छोटा	'big and small' (do, (बड़े-छोटे),
ऊँचा और नीचा = ऊँच-नीच	'high and low; (used as a noun in the singular).
	'pros and cons'
चर और अचर = चराचर (§49-a-1)	'moveable and immovable', or
	'animate and inanimate',
दो या तीन = दो-तीन	'two or three' (see §153).
दस या पाँच = दस-पाँच	'ten or five' ('some ten', 'a few, see §153).

(d) All the numerals 'above ten (except those for 20, 30, 40, etc.) are Co-ordinative Compounds, with considerable modifications of the original forms of the components. Thus—

चार और बीस = चौबीस	'twenty-four',
एक और तीस = इकतीस	'thirty-one' etc. See §23-b above.



## (e) Two adverbs (or adverbially used words)—

सॉझ और सवेरे=सॉझ-सवेरे	'in the evening and the morning';
रात और दिन=रात-दिन	'by day and night';
चलते और (या) फिरते=चलते-फिरते	'while moving and (or) wandering';
उठते और (या) बैठते=उठते बैठते	'while rising and (or) sitting'

(§245-c)

(f) Sometimes the same adverb (or adverbially used word) is repeated—(with an intensification of the meaning) :

- पास-पास 'close-together', 'side by side' ;  
 धीरे-धीरे 'slowly, by degrees' ;  
 आगे-आगे 'in front', 'leading' ;  
 पीछे-पीछे 'behind, at the back, following' ;  
 घर-घर 'in every house' ;  
 पल-पल 'every moment' ;  
 कभी-कभी 'sometimes' (§291-c) ;  
 कहाँ-कहाँ 'at some places' (§291-e) ; o. such (replitive) Compounds.  
 कोई-कोई ' (§120-7) 'some' ; a few' ;  
 कुछ-कुछ 'a little'. (§120-16).

(g) Occasionally, the first component of such (repetitive) compounds attaches an—औं, when the meaning is variously modified :

- बीचोंबीच 'right in the middle or centre' (बीच 'middle'),  
 दिनोंदिन 'day by day', (दिन 'day'),  
 रातोंरात 'within the very night' (रात 'night'),  
 हाथोंहाथ 'right in the hands', 'quickly' (हाथ 'hand'),  
 पहले-पहल 'for the first time' has a special form (from पहला 'first').

(h) In some cases, the particle ही (§ 300—a) is placed between the two repeated words—

- आप-ही-आप 'aside' or 'spontaneously' ; (§ 120-3 and § 293 (g) ).  
 मन-ही-मन 'in one's mind' ;  
 पास-ही-पास '(only) close together' ;  
 साथ-ही-साथ '(only) together'.

(i) In a few cases, the case-sign से (§ 100) is placed between the two repeated words :

- आप-से-आप 'automatically, spontaneously' (§ 120-2, § 293) ;  
 कम-से-कम 'at least' (कम 'less' : § 295) ;  
 अधिक-से-अधिक 'at the most' (अधिक 'more').

(j) Repetitive compounds of indefinite pronouns, and of adverbs formed from them are made by placing the negative particle न between the two words. These compounds have a pronounced indefinite force :—

- कोई-न-कोई 'somebody or other' (§ 120-10) ;  
 कुछ-न-कुछ 'something or other' (§120-12) ;  
 कभी-न-कभी 'some time or other' (§ 291-c) ;  
 कहाँ-न-कहाँ 'somewhere or other' (§ 291-e),

## II Determinative Compounds

26. Determinative Compounds are characterised by the 'determining' or, in some way, qualifying of the second member by the first member.



These, as already noted, are of three kinds—Dependent, Descriptive and Adverbial.

## II (a) Dependent Determinative

27. In a Dependent Determinative (तत्पुरुष), the first member is dependent on the second, functioning as an attribute (not as an adjective) of the latter. In the pre-compound form, the first member is always in the oblique form. Thus—

हाथ के लिए कड़ी (a ring for the hand)	=हथकड़ी 'handcuffs' (App. § 23-a) ;
घोड़े (का) पर सवार (a rider of (on) horse)	=घुड़सवार 'horse rider' (App. § 23-a) ;
राष्ट्र का पिता (the father of the nation)	=राष्ट्रपिता ;
देश की भक्ति (devotion for the country)	=देशभक्ति 'patriotism' ;
पुस्तकों का आलय (the house of books)	=पुस्तकालय 'library' ( § 49-a-1 ).

28. Some Dependent Determinatives have for their second member a verbal derivative (App. § 7(a) ) which is not used independently, (These are called उपपद तत्पुरुष). Thus—

ग्रन्थकार 'author, writer', from ग्रन्थ 'work, book' + करना 'to make' ;
घुड़चढ़ा 'rider', from घोड़ा 'horse' + चढ़ना 'to ride' (App. § 23-a) ;
चिड़ीमार 'fowler', from चिड़िया 'bird, fowl' + मारना 'to kill' ;
गिरहकट 'pick-pocket', from गिरह 'knot' purse' + काटना 'to cut'.

## II (b) Descriptive Determinatives

29. In Descriptive Determinative (कर्मधारय) compounds, the first member describes the second. The first member, thus, is an adjective or a word used as an adjective, and qualifies the second member (which is a noun or an adjective). Thus—

नील + कमल = नील-कमल 'blue-lotus' ;
भला + मानस = भलामानस 'good-man', 'a gentleman' ;
सद् + गुण = सद्गुण 'good-qualities' (§ 49-b-1) ;
साढ़े + तीन = साढ़ेतीन 'three-and-a half' (§ 150).

30. If the first member is a numeral, a Descriptive Determinative is usually treated as a collective noun, and is called द्विगु :—

त्रि + भुवन = त्रिभुवन 'the three worlds' (collectively)
त्रि + काल = त्रिकाल 'the three times' (past present and future—collectively).

The components sometimes modify their form :—

पाँच + सेर = पंचसेरी 'five-seers',
दो + आना = दुआन्नी 'two-anna bit' (App. 23-b).

31. A Descriptive Determinative sometimes signifies comparison between the two members :—

घन 'cloud' + श्याम 'dark' = घनश्याम 'dark like a cloud' ;
प्राण 'life' + प्रिय 'dear' = प्राणप्रिय 'dear like life' ;
चरण 'foot' + कमल 'lotus' = चरणकमल 'lotus-like foot' ;
चन्द्र 'moon' + मुख 'face' = चन्द्रमुख 'moon-like face'.



32. A large number of Descriptive Determinative Compounds are formed with the help of prefixes. These have already been illustrated under discussion on prefixes (Appendix I). Thus—अन्याय 'injustice', अन्वगुण 'defect, fault' सहगान 'chorus' etc.

## II (c) Adverbial Determinatives

33. Some prefixes form compounds which are used as adverbs. Such compounds are called Adverbial Determinatives (अव्ययीभाव). These have already been illustrated under the discussion on prefixes (marked as A in Appendix I). Thus—

प्रतिदिन 'every day', daily', आजन्म 'for life,' अनजाने or विन जाने 'without knowing, unwittingly', भरसक 'to the best of one's ability'. हरसाल 'every year.'

In some Adverbial Compounds the first member is an adverb used as a prefix. Thus—

यथाशक्ति 'as far as one can', (शक्ति 'ability, power'),

यथासंभव 'as far as possible', (संभव 'possible'),

(यथा='as, in which manner').

*Note:*—The name 'Adverbial Compound' is restricted to the variety discussed in § 33. Compounds of adverbs, discussed in App. § 25 (d)—(g), are 'Co-ordinative.'

## III. Possessive Compounds

84. A Possessive Compound (बहुव्रीहि) is always adjectival in nature, referring to a person or thing not denoted, severally, by either of the members of the compound, Thus—

बारह (twelve) + सींग (horn) = बारहसींगा 'the twelve-horned (animal), stag';

हँस (smile) + मुख (face) = हँसमुख '(a person) having a smiling face';

चन्द्र (moon) + मुख (face) = चन्द्रमुखी (fem.) '(a woman) having a moon-like face';

दो (two) + मंजिल (storey) = दोमंजिला (or दुमंजिला) 'a two-storeyed (house)'.

35. Possessive Compounds, as well as Determinative Compounds, can be formed with the help of prefixes. These have already been illustrated under the discussion on prefixes. (marked as P—Appendix I). Thus—

अकलङ्क 'spotless'. अनादि 'without beginning' (adj.),

अपरूप 'formless', कुरूप 'ugly',

निडर 'fearless', वेजान 'lifeless', etc.

36. The same compound can be a Determinative, or a Possessive, according as the first member qualifies ("determines") the second member, or as the compound as a whole qualifies another noun (outside the compound). Thus, in the compound चन्द्रमुख, when it signifies a 'moon-like face', is a determinative; but it signifies 'moonfaced', 'having a moon-like face', it is possessive. Similarly, अज्ञान or अनजान may mean either 'lack of knowledge, ignorance, inadvertance,' in which case it is a Determinative; or it may mean 'lacking in knowledge, ignorant', in which case it is a Possessive.

Such compounds, however, are only rarely met with in Hindi, and there is a general tendency to avoid the possible confusion in meaning by



marking, with some suffix like—आ or —ई (App. § 23—a), such Possessive Compounds as may otherwise, be interpreted as Determinatives. Thus—

अज्ञान 'ignorance', but अज्ञानी 'Ignorant'; (अज्ञान can mean 'ignorant')

वनवास 'residence in forest' } , but वनवासी 'living or resident in a forest' } (वनवास can mean 'residence in a forest')

अभाग 'misfortune', but अभाग्य 'unfortunate' etc.

## APPENDIX IV

### MISCELLANEOUS

#### Marks of Punctuation

37. (a) Hindi has the same marks of punctuation as English, except that for the Full Stop (.) marking the end of a sentence, a vertical stroke (।) is used. However, after initials and abbreviated words the Full Stop is either retained, or replaced by a cipher (o).

Thus, मैं वहाँ गया था ।; ना. प्रा. or ना० प्र० = नारायण प्रसाद;

एम. ए. M. A.;

एम. एल. ए. M. L. A.;

डा. or डा० = Dr.;

पं. or पं० = पंडित;

जि. or जि० = जिला.

(b) The vertical stroke is also used for marking the end of the first hemistich (half-verse). For marking the end of the verse itself, two vertical strokes may be used. In case the verses are numbered, the number is placed between two double strokes at the end.

Thus,

दिवस का अवसान समीप थी,

गगन था कुछ लोहित हो चला ।

तरु-शिखा पर थी अब रत्नर्तनी

कमलिनी-कुल-वल्लभ की प्रभा ॥ (or ॥ १ ॥)

(c) Some modern writers prefer the Full Stop to the cipher as well as to the vertical stroke, thus adopting the English usage in full.

38. The rest of the punctuation-marks, viz., comma, semi-colon, colon, dash, hyphen, single and double inverted commas, apostrophe and brackets, are used as in English. However, the colon (:) is usually avoided, lest it should be confused with the visarga-sign (§2-c).

#### Days of the Week etc.

39. The days of the week are named as follows:—

इतवार or रविवार

Sunday,

सोमवार.....Monday,

मंगल (वार).....Tuesday,

बुध (वार).....Wednesday,

गुरुवार or बृहस्पति (वार).....Thursday,

शुक्र (वार).....Friday,

शनिवार or सनीचर.....Saturday.



40. The months of the year are named as follows :—

Sanskrit :—चैत्र, वैशाख, ज्येष्ठ, आषाढ़, श्रावण, भाद्रपद, आश्विन, कार्तिक, आग्रहायण or मार्गशीर्ष, पौष, माघ, फाल्गुन.

Hindi :—चैत, बैसाख जेठ, असाढ़, सावन, भादों, क्वार, कालिक, अगहन, पूस, माह, फागुन.

41. The era prevalent amongst the Hindi speaking people is that of King Vikrama (Called विक्रम-संवत्) which differs from the Christian era by +57 years. The new year begins on the 16th day of चैत.

### Weights & Measures etc.

42. (a) The Unit of weight is सेर 'seer' which is divided into sixteen parts called छटाँक. Four छटाँक is a पाव 'quarter (seer)', and two छटाँक = आधा (or आध) पाव. Forty seers equals one मन 'maund'. A seer is approximately two pounds.

(b) For weighing gold, silver etc., as well as medicines, the following weights are used:—

eight खसखस = one चावल

eight चावल = one रत्ती

eight रत्ती = one माशा

twelve माशा = one तोला

five तोला = one छटाँक

43. The unit for linear measurement is गज = 'yard' which (apart from being divided into Feet and Inches) is divided into sixteen parts called गिरह (literally "knot" or "joint").

Half a गज = a हाथ "hand", and half a हाथ = a बालिस्त or बिलाँद 'span (9 inches)'.

A गिरह (1/16 yard) is divided into twentyfour parts called जौ "barley grains"; eight जौ makes an अँगुल "finger".

44. Areas are measured (besides in Square yard, Feet and Inches) in बीघा, बिसवा (or बिस्वा) and बिसवांसी (or बिस्वांसी):

20 बिसवांसी = one बिसवा

20 बिसवा = one बीघा

$3\frac{1}{4}$  बीघा = one एकड़

A बीघा = 14,400 Square Feet.

45. Time is measured (besides in Hours, Minutes and Seconds) in पहर, घड़ी, पल and अक्षर.

A पहर (Sanskrit प्रहर) is 1/8 of day+night, i.e. 3 hours.

A घड़ी is  $\frac{1}{60}$  of day+night, i.e. 24 minutes, and is itself divided into 60 parts which are called पल. Each पल is also divided into 60 parts which are called अक्षर.

Thus,

an अक्षर =  $24/60$  (=  $2/5$ ) seconds

a पल = 60 अक्षर = 24 seconds

a घड़ी = 60 पल = 24 minutes

a day+night = 60 घड़ी = 24 hours.

All astronomical calculations are made with the help of the above divisions of time.











